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CHURCH HISTORY HANDBOOKS

BOOK III

MODERN CHURCH HISTORY

HENRY C. VEDDER

CHURCH HISTORY HANDBOOKS

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Modern Church History

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Modern Church History

From the Reformation to the Close of the Nineteenth Century

By

Henry C. Vedder

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* Miss Helen Porter - 31 Jan. 1917

Part I

Christianity in Continental Europe

CHAPTER I

THE ROMAN AND GREEK CHURCHES

1. The Gallican Church

From its early history, the Church in France was remarkable for its spirit of independence. Charlemagne would not permit the introduction of images, though they were approved by the pope. It was Philip the Fair who opposed the most successful resistance to the arrogant domination of the mediæval popes, and his successors held the papacy in a "Babylonian captivity" at Avignon for seventy years. In 1594, Pierre Pithou published his "Liberties of the Gallican Church," in which he contended that the law had always made the French king the head of the Church as to its temporalities, while the pope had supreme spiritual jurisdiction. By his Concordat of 1515, Francis I had abandoned part of these claims, but most French lawyers held that the nation was not bound by his act, which was virtually a betrayal of their liberties.

Under Louis XIV there was a serious conflict between the crown and the pope. The king asserted his right to exact the usual feudal oath from bishops, to administer vacant Sees, and appropriate their revenues during the vacancy. An assembly of the French clergy, held in 1682, issued a declaration, in

which they asserted: (1) That the jurisdiction of popes is limited to spiritual matters; (2) that the decrees of the Council of Constance, declaring that a council is the supreme authority in the Church, are valid; (3) that the pope must exercise his authority under the canons and the laws of France; (4) that the pope is not infallible, but his judgments must be confirmed by a council. The contest continued until thirty-five Sees were vacant in France; then pope and king, both tired of the struggle, arranged a compromise. The French bishops formally disavowed the propositions of the declaration, but the king continued to exercise the prerogatives that he claimed. In 1715 the Council of the Regency declared that the pope's confirmation of French bishops was no longer necessary, and that remained the rule of the French Church until the Revolution. It is plain, therefore, that the royal cause gained the substantial victory in this struggle, while the pope was allowed "to save his face."

2. The Jansenists

Cornelius Jansen, a native of the Netherlands and bishop of Ypern, devoted himself to a study of the works of Augustine and a revival of his teachings. He left a book called "Augustinus," which was published by his disciples in 1640, and at once provoked a great controversy. A number of able men, who accepted his views, resided in the convent of Port Royal, near Paris, and this became the

headquarters of Jansenism. The Jesuits, who favored a semi-Pelagian theology, attacked the Jansenists as heretics, and finally obtained from Pope Innocent X a condemnation of five propositions said to be contained in "Augustinus" (1653). In 1665, a formulary of subscription was required of all French clergy in which they explicitly condemned the five propositions, as heretical and not the doctrine of Augustine, but a misinterpretation of it by Jansen. By the co-operation of the government the Jansenists were suppressed in France, but a remnant of them still exist in the Netherlands. During the height of the controversy, Pascal published his "Provincial Letters," one of the classics of French literature, remarkable for its skilful use of irony in exposing the false ethical principles and the practical bad faith of the Jesuits.

3. Mysticism

Modern mysticism in the Roman Church begins with St. Francis of Sales (1567-1622). His "Philothea" became a favorite manual of devotion with Roman Catholics, and by his assiduous tact he won many Protestants to the Roman Church. He was not overscrupulous in his methods of proselyting, but on the whole he was a man of eminent piety, according to Roman ideals. He taught the vanity of the world, and the absorption of the soul in God as the end of religion. His mysticism was vague and sentimental, stimulating to the type of devotion that

is encouraged by the Roman Church, and was therefore tolerated and even encouraged. He loved to be surrounded by women, with whom he maintained what has been described as "a spiritual flirtation." His teachings were never condemned by the Church; on the contrary, they received a *quasi*-indorsement by his canonization.

Molinos, the descendant of a noble Spanish family, was less fortunate. The publication of his "*Guida Spirituale*," which was translated into all the languages of Europe, won for him a great following and the friendship of a pope. His form of mysticism is generally called Quietism, because he taught that godliness consists in the pure love of God and uninterrupted communion with him, established by contemplation. Man's chief duty is absolute self-surrender to God, and to become perfectly passive to the divine will. Molinos discouraged asceticism as of little value in self-discipline. This divesting religion of everything that is material implied that the rites and sacraments of the Church are superfluous. The Jesuits accordingly accused Molinos of heresy, procured the condemnation of his book by the Inquisition, and finally by Pope Innocent XI., in 1687. Molinos is said to have recanted, but was nevertheless sentenced to perpetual imprisonment, and died in a Dominican monastery at Rome. His system, in spite of its condemnation, gained a multitude of adherents in the Church. The real ground of opposition to his teaching appears to be

the dread that it would make those who accepted it indifferent toward the Church, and lead men to trust less to its sacraments for salvation.

4. Madame Guyon

A brilliant French woman was the spiritual successor of Molinos (1648-1717). She taught that the pure love of God is entirely disinterested, without thought of punishments or rewards, or even of salvation. God is to be loved because he is supremely worthy of love, and in the love itself the soul finds its full reward. The human will is to be absorbed in the divine, a rest of the soul in God. She even went so far as to say that one who truly loves God would be willing to be damned for his glory. Without any intention of being a heretic, she also taught a doctrine of present sanctification by faith, which was hardly reconcilable with the Catholic doctrine of the nature and mode of sanctification. Several attempts were made to silence Madame Guyon. For some years she suffered a virtual imprisonment by command of the king. A commission of prelates requested by herself met at Issy and condemned a series of articles extracted from her writings. In the meantime, Fénelon, Archbishop of Chambray (1651-1715), had become her friend and defender. He was one of the most eloquent and scholarly of the French clergy; he had been the tutor of the dauphin, and was in high favor at court. All this did not avail for his protection. The

question was finally referred to Rome for decision, and Pope Innocent XII, in 1688, condemned Fénelon, who submitted to the authority of the Church. From this time mysticism rapidly declined in the Roman Church, since it had been authoritatively pronounced to be heresy—at least, in the Quietistic form.

5. The Downfall of the Jesuits

The Society of Jesus had become the most powerful organization in the Church, and had repeatedly defeated its opponents. Members of the order were the confessors of kings and princes and nobles, and were thus able to direct the affairs of nations. The very extent of the order's power provoked jealousy and fear, and only a favorable opportunity was lacking to rouse a formidable opposition to it. An attempt to assassinate the king of Portugal, for which Jesuits were believed to be responsible, furnished an occasion for the beginning of a general movement against the society by European governments. On the charge of treasonable plots they were banished from Portugal in 1759, and deported to Italy, while their property was confiscated. In France an unsuccessful mercantile enterprise in the West Indies furnished an occasion for the suppression of the order by royal edict in 1767. In the same year Spain passed a decree of dissolution of the order and banishment of its members. An attempt was now made to have the order dissolved

by the pope, and the bull *Dominus ac Redemptor noster* was finally issued in 1774 by Clement XIV, formally withdrawing the charter of the society. This bull was resisted by many bishops, who protested that it exceeded the papal powers, and the society retained a secret existence, being favored for political reasons in certain countries, notably in Russia.

6. French Deism

The corruption and intolerance of the Roman Church in France naturally provoked criticism and resistance. A residence of some years in England, and consequent familiarity with the teachings of English Deists (see sec. 35), led Voltaire to become active in propagating their ideas among his countrymen. Rousseau advocated similar opinions, and his application of them to the theory of government in his "Social Contract" did much to prepare the way for the coming Revolution. The publication of the great "Encyclopedia," by D'Alembert and Diderot, especially through its articles on philosophical and religious subjects, spread abroad a spirit of skepticism. The weakness of French Protestantism made it almost inevitable that a revolt in France against the Catholic Church should take the form of rejecting not only Catholicism but Christianity. These views profoundly influenced the middle class, and especially the professions, and when the Revolution came, its guidance fell largely into the hands of

men who had come to hold deistic and even atheistic views. The blind and obstinate resistance of both Church and State to all reform made the struggle the more violent and bloody when reform could be no longer postponed.

7. Joseph II and Austria

On the eve of the Revolution an attempt was made in Austria to liberalize the Roman Church that had a temporary and illusive success. Emperor Joseph II issued an edict of toleration in 1781, and soon assumed by other decrees complete control of the administration of the Church. He purposed reducing the scope of papal authority to maintaining the unity of the Church and unity of doctrine. He interfered freely with matters of discipline and public worship, holding that these were within the sphere of the secular authority, not of the spiritual. For example, he commanded that the service be conducted in the vernacular instead of in Latin; and this momentous change was actually accomplished for a time. No papal document could be published within the realm without imperial permission. He even suppressed some of the recent papal bulls inconsistent with his policy, ordering them to be torn out of the books and burned. Still more radical was his decree for the dissolution of all monastic orders not actually engaged in education or good works; and their properties were confiscated for the establishment of additional schools and charities.

For a time the reform swept all before it. The Catholic archbishops were enlisted on the side of the emperor, and led to resist many of the papal prerogatives. Several of the other Catholic States, especially Bavaria, were moved to consider the adoption of similar reforms. But this attempted reformation was spasmodic and short-lived. Joseph was persuaded that his people were not ready for his reforms, became wavering in his policy, and no longer insisted on the observance of his decrees. The pope succeeded in enlisting the bishops on his side, against the archbishops, and easily defeated the latter. The two succeeding emperors completely restored the old state of affairs, and Austria became once more entirely subservient to the pope. It required a more drastic remedy than Joseph's mild liberalism, which was at bottom a skeptical tendency, to change the status of the Catholic Church in Europe. The emperor had been influenced much by the French deistic school, and had been captivated by their speculations; so that, while he was called a liberal Catholic, he may more truly be said to have believed no form of the Christian religion. The failure of his attempt at reform, well meant in the main, was due quite as much to the lack of real moral earnestness as to any other cause.

8. The Revolution and the Church

The Revolution was the third phase of that great struggle for liberty, whose earlier stages are known

as the Renaissance and the Reformation. The Renaissance had secured liberty of thought; the Reformation had struggled for and largely secured freedom of worship; the Revolution sought social and civic freedom. Beginning in France, its effects were felt more or less in every country of Europe, and religious life and institutions were greatly and permanently modified by it. In France it resulted in the temporary destruction of ecclesiastical institutions. The Church had so bitterly opposed all reform, political as well as religious, that when the republic was proclaimed, in 1792, the Church was formally abolished. A new calendar was adopted to get rid of all religious associations. When Robespierre came into power, being a Deist, he secured the establishment of the "worship of the Supreme Being," but France was practically without religious institutions until Napoleon rose to power. As first consul he restored the Catholic Church, and as emperor he concluded a Concordat with the pope by which the French Church was governed until its recent formal abolition. This recognized the Catholic religion to be that of the majority of Frenchmen, and placed it under the protection of the State. The State was to have the right to appoint bishops, but the pope was to give them institution. In connection with the Concordat, Napoleon promulgated a series of supplementary "organic decrees" that substantially reasserted the ancient liberties of the Gallican Church. The pope protested against these de-

crees, but they remained part of the French law. As Napoleon extended his conquests over Europe, he introduced his ideas into the ecclesiastical system. After his final defeat, things reverted to their former condition in the main, but his abolition of the secular authority of the smaller ecclesiastical States, such as the archbishopric of Maintz, and Trier (Trèves), was accepted and became permanent, to the great betterment of ecclesiastical affairs in Germany. In general, it may be said that a strengthening of the State supervision of the Church, and a weakening of papal powers resulted from the Revolution and the period of Napoleonic domination in Europe.

9. Pius IX and the Ultramontanes

Since that time there has been little change in the external conditions of the Roman Church in Europe, but many serious changes in its internal condition. A complete revolution in its theory and practice occurred during the nineteenth century, and the long contest between the advocates and the opponents of the monarchical principle was closed by the complete victory of the principle of monarchy. The beginning of this movement was the rehabilitation of the Society of Jesus by a bull of Pius VII, in 1814, which restored the Jesuits to all their former privileges. Then, by a series of concordats with the various governments, the papacy recovered much of the ground that it had lost during the Revolution. The pontificate of Pius IX, beginning June 16,

1846, proved to be one of the longest and most memorable in the history of the Church. At first inclined toward a liberal policy, a revolution that drove him out of Rome in 1848 disgusted him with liberalism, and after his restoration, in 1850, he became increasingly conservative and reactionary. On December 8, 1854, he proclaimed as an article of faith the immaculate conception of the Virgin, which had hitherto been only a "pious opinion" in the Church, and had been opposed by Fathers so eminent as Bernard of Clairvaux and Thomas Aquinas. Just ten years later, December 8, 1864, the pope issued a "syllabus," or catalogue of errors which the Roman Church holds to be heresies. These acts of Pius IX caused great discussion, even in the Roman Church, where many regarded them as an unwarranted assumption of a supreme authority and infallibility in matters of faith that the Church had never taught as an article of faith, but had merely tolerated among other "pious opinions." A party was now formed in the Roman Church to defend the action of the pope and assert his authority, and even infallibility. As this party was of Italian origin, it received in the rest of Europe the name of Ultramontane (beyond the mountains, *i. e.*, the Alps). It grew strong in all countries where there were Catholics, and Cardinal Manning, of England, became one of its recognized leaders. Nevertheless, a stout resistance to the Ultramontanes was maintained in Germany and France.

10. The Vatican Council

The result was the summoning of an ecumenical council, to meet in Rome, December 8, 1869, which has since been known as the Vatican Council. It was known from the first that an effort would be made to pass a decree declaring the pope to be infallible, and this proved to be the main business of the council. There was much difficulty; the ablest bishops, and those representing the most influential dioceses, were opposed to the decree. On the other hand, the Italian and missionary bishops, entertained at the pope's expense, were his creatures. There was a majority for the decree, but a large minority also. On the first vote, of seven hundred and sixty-four bishops enrolled, four hundred and fifty-one voted *placet* (yea) and eighty-eight *non-placet* (nay), and sixty-two *placet juxta modum* (approving the principle but desiring important amendments), while seventy-nine declined to vote at all. As there had been a theory ever since the Council of Nice that an ecumenical council must be (at least approximately) unanimous in order to render a decree binding, this was a virtual defeat of the decree. By various means—cajolement of one, intimidation of another, the cowardly abandoning of the struggle by still more—the majority was made virtually unanimous on the final vote, five hundred and thirty-five bishops voting *placet* and only two *non-placet*. One of these two was Bishop Fitzgerald of Arkansas.

The meaning of this decree is often misunderstood by Protestants. It does not declare the pope infallible as to his personal conduct (that is called "impeccability" by Roman theologians) but only in his official character. Many popes have been bad men, some have even been heretical, but when a pope speaks officially and defines a doctrine of faith or morals to be held by all Christians, he is preserved by the Holy Spirit from error and his utterances are infallible of themselves and do not need the consent of the Church to become authoritative. Since the passage of the decree, considerable difference has developed in the Roman Church as to its meaning, and what constitutes the official character of a papal definition.

11. The Loss of the Temporal Power

The issue of the decree of infallibility was almost immediately followed by the loss of temporal sovereignty, which the popes had possessed since the time of Charlemagne. A struggle had begun, from the accession of Victor Emanuel II as king of Sardinia, in 1839, for the unification of Italy. By a war with Austria, in 1860, in which Sardinia had been aided by France, Central Italy had been won, and a revolution led by Garibaldi had resulted in adding Southern Italy, and a new kingdom of Italy had been born. Nothing lacked now but the annexation of the papal States to make the work complete, but the pope was upheld by France. The Franco-Prus-

sian war of 1870, which resulted in the temporary destruction of French military power, gave Italy her eagerly awaited opportunity. The papal States were annexed, with the consent of their people, and Italy was once more a nation. Though the pope was guaranteed personal freedom and a large income as compensation for the power he had lost, he refused to accept the situation, and became "the prisoner of the Vatican," self-imprisoned, and his successors have continued the policy to this day.

12. The Old Catholic Schism

After the Vatican Council was prorogued (it was never dissolved, and therefore is in nominal existence still) the bishops who had opposed the doctrine of infallibility one by one made their submission. Protests continued to be made, however, by some of the great scholars of the Church, and in August, 1870, they held a conference at Nuremberg, at which they resolved to continue their opposition. Doctor Döllinger, the most famous scholar of the Church, was excommunicated for his contumacy in April, 1871, and the result was the holding of a second conference at Munich. Some five hundred delegates were present, and a provisional organization was effected, which was completed the following year at Cologne. The name of "Old Catholic" was assumed for the new Church, which professed to return to the Catholic doctrine prior to the papal usurpation of supreme authority. Professor Reink-

ens was elected bishop, and was consecrated by a Jansenist bishop of Holland, with whom the Old Catholics established communion, as they did also with the Greek Church and the Church of England. At the conference at Bonn, in 1874, a creed was adopted, in which compulsory fasting, confession, and vows were abolished, and the marriage of priests was authorized as well as the use of the vernacular in public worship. Communion might be lawfully administered in both kinds, but they preferred one kind for themselves. The Old Catholics were recognized by Prussia and some other German States, and given State aid on the same terms as Catholics. The movement extended into Switzerland, and at one time there was some hope of its making progress in France, but since 1890 it has been visibly declining. The Old Catholic position is illogical and untenable—it is neither Catholic nor Protestant.

13. Alienation of People from Church

The Roman Church stubbornly maintains an irreconcilable attitude against modern civilization. None of the medieval claims have been abandoned, though there may be a politic silence about some of them. What has been said of the Bourbons, "They have learned nothing and have forgotten nothing," is true of the Church. The Holy Office still exists, and every bishop at his consecration is still required to take the oath, "I will persecute heretics to the

best of my ability." Since the Jesuits were restored by papal bull, in 1814, they have pervaded all Europe with their intolerance, and have been especially obnoxious in France and Austria. This policy of reaction and absolutism in the Church has necessarily aroused antagonism, even among the clergy; but among the laity has inevitably been still more unpopular. With the advancing intelligence of the laity, this has proved to be more and more the case. Ignorant and superstitious masses may give themselves over, body and soul, to a priesthood; an enlightened people cannot and will not do this. The abuses of the confessional have become more widely known and more accurately appreciated. There has been a growing disgust among the Catholic people at the lying marvels sanctioned by the Church. Manifestations of the Virgin and "miraculous" cures at Lourdes, beginning in 1858, while they have found many credulous believers, have made more incredulous skeptics. It was in the nature of things that there should be a revolt from the Roman hierarchy during our time, and the extent of it ought to be no surprise.

14. The Reforms in Austria

The secularizing of Catholic States has gone on rapidly during the last fifty years. The Austrian defeat at Sadowa led to a religious revolution in that country. Baron Beust, a Protestant, became premier in 1867, and introduced a series of impor-

tant liberal measures, which speedily became laws: (1) An act for religious toleration, which though not complete marked a great advance; (2) a marriage law, providing that if a priest refused to perform the rites of marriage, the civil magistrate should sanction and register the marriage; (3) a school law, secularizing ordinary instruction, but leaving religious teaching in ecclesiastical hands. All schools maintained by the State were to be open to all, without distinction of creed, and any candidate who passed the prescribed State examination should be eligible as a teacher. In 1870, after the proclamation of papal infallibility, the Austrian ministry declared the Concordat abolished, on the ground that the position of one of the parties to the contract had been so altered by his own act as to make it void.

In 1872 a bill was passed for the reorganization of the universities. Before this time none but a Catholic could take a degree, even if allowed to attend lectures; now degrees were conferred without regard to creed. From 1873 to 1876 there was great excitement over four more proposed ecclesiastical laws: the first abolished the Concordat; the second provided for progressive taxation of religious property; the third gave equal recognition to all religious bodies not politically objectionable; the fourth declared the suppression of the religious orders. The first three bills received imperial sanction; the fourth was much modified, and the emperor finally re-

fused to sign it. The legislation as a whole, however, marked a great advance toward the secularizing of a State that till then had been perhaps the most abject in Europe in its submission to the pope. Pius IX protested vainly against these laws—they remained and were executed. Within the past few years there has been a revolt of some magnitude from the Roman Church, originating within the Church and led by native Austrians. This independent movement (*los von Rom*) at one time promised to reach really threatening strength, but it has been badly led, and now seems to be on the decline. It is chiefly significant as a symptom, rather than for its actual accomplishment.

15. Secularization in France

The most thoroughgoing secularizing movement of the time is that which is now culminating in France. From the early days of the republic, there has been manifest a spirit of hostility to the condition of affairs prevalent in France since Napoleon concluded his Concordat of 1801 with Pius VII. The Church was secretly hostile to the republic and fomented royalist and imperial plots. In 1880 President Grévy proclaimed by his own authority, but on the basis of existing laws, till then not enforced, the expulsion of the Jesuits and other orders not recognized by the State. As a result, several monasteries, schools, and other buildings occupied by these orders were forcibly closed. The Jesuits

appealed to the courts, but when it became evident that the judges would sustain them, a legislative enactment pronounced void in advance all such judgments. No doubt some hardship and injustice attended these expulsions, but the government had received great provocation, and had the hearty support of the electorate. In 1866 a school Act was passed, through the agency of Paul Bert, that took the control of the schools permanently from the clerics, and made public education in France distinctively secular.

The final step was taken in 1906, when an Act was passed that repealed the Concordat, and effected a complete separation between Church and State. The churches and other buildings, which since the Revolution have been the property of the nation, were to be permitted to be used without charge for five years, to be managed by a religious corporation (*associations culturelles*) of laymen in each parish. The salaries of priests were to be continued also for five years. At the end of this period some arrangement would have been easily arrived at for the time to come, had the Church shown a disposition to accept the law. At the command of the pope, however, the French clergy have refused obedience; thus forfeiting their salaries, and throwing the Church into the greatest confusion. At the present time, Catholics use the churches only by the sufferance of the government, which is naturally disinclined to push matters to the extremity, since, after

all, the majority of the French people are still nominally Catholics.

16. Future Prospects of the Church

In France, Spain, and Italy, the future of the Roman Church is by no means hopeful. This does not mean that the people of those countries are on the point of becoming Protestants, but that the Roman Church is losing its hold on them. The men are rapidly abandoning the Catholic faith, and contemptuously leaving the duties of religion to women and children. Travelers testify with one voice that few men are seen at mass in the churches. The industrial agitation of the last few decades has also had a great effect on the development of infidelity, the artisan classes having come to believe that the Church is on the side of wealth and privilege, and therefore their most bitter foe. A great declension in the religious power of the Roman Church is seriously to be apprehended.

A recent movement in the Catholic Church that has attracted much attention and may yet have important results, has been called Modernism. It is an attempt to reconcile the methods and results of modern scholarship—biblical, historical, scientific—with the Catholic faith, and to develop a new apologetic and a new theology. It involves the substitution of modern ideas for the Thomist system that has so long dominated the Roman Church. In an encyclical of September 8, 1907, Pius X condemned

Modernism as "the synthesis of all errors"; ordained that the scholastic philosophy be made the basis of the sacred sciences; commanded a stricter censorship of all books published by Catholics; and required all persons infected by Modernism to be excluded from seminaries and universities. The pope has spoken his "Thus far, and no farther"; we shall see if the ocean will obey.

17. The Greek Church

Three branches of the Orthodox Greek Church are generally recognized at the present day. The first is the Orthodox Church in the Turkish empire, still organized on the model of the church of the first four centuries, and ruled by the patriarchs of Constantinople, Alexandria, Jerusalem, and Antioch. These prelates have independent jurisdiction, but the patriarch of Constantinople is regarded the head of the Greek Church throughout the world. The second branch is the Orthodox Church of Russia. The third is the Church of Greece, which was reorganized by a synod in 1833, after the successful war of liberty. Its independence was recognized in 1850 by the patriarch of Constantinople. Since 1870 the Church of Bulgaria has had a separate patriarch, and it should perhaps be styled a fourth branch of the Orthodox Church. The Armenian Church is sometimes called another branch, but it is reckoned schismatic and heretical by the other Orthodox Churches. It is governed by a patriarch, who is ap-

pointed by the Sultan as the successor of the Christian emperors, and resides in Constantinople.

18. The Russian Church and its Constitution

The Russian Church is the most important of these branches. It dates from the year 980, when King Vladimir was converted and his people with him. It was not until 1589 that a patriarch was established at Moscow, and even then he was regarded as the inferior of the patriarch of Constantinople. The Russian Church, however, rapidly became independent, and after a time the confirmation of the patriarch of Moscow was no longer sought from the See of Constantinople. The Church was very little affected by the European Reformation, but in the seventeenth century experienced a reform of its own, under the leadership of the Patriarch Nikon (1605-1681). The reform was practical rather than doctrinal, and had as its object the betterment of the morals of the clergy (who were greatly given to drunkenness and gambling), and to the modernizing and simplifying of the liturgy. The conservatism of the Russian people caused these reforms to be ill received, and Nikon was finally deposed with the consent of the tsar.

In 1702 Peter the Great made the greatest alteration in the constitution of the Russian Church that has occurred during its history. He abolished the patriarchate of Moscow, which was replaced in 1721 with a holy synod, at the head of which is a

lay procurator appointed by the tsar. The Russian code says that "in the Russian lands, the established faith shall be that of the Christian Orthodox Oriental Catholic Church," to which is added: "The emperor, as the Christian ruler, is the highest defender and protector of the dogmas of the established faith, the guardian of the orthodox faith and of each and every ordinance of the holy Church." Every member of the synod on appointment takes the following oath: "I confess and confirm under my oath that the highest ruler of this college is the tsar, our most gracious lord." In the oath of every bishop is this clause: "I promise to keep faithfully all that has been enjoined upon me, or shall be enjoined upon me, by the holy synod, after the consent of his majesty shall have been secured for the measures decided upon by the synod." It is evident, therefore, that the tsar is really the pope of the Russian Church.

While the Russian code was apparently very liberal, and permitted men of all faiths to worship according to their usages, only the established Church could make converts. Any one who prevailed on an orthodox Christian to change his faith was liable to exile to Siberia; and those who left the Orthodox Church were to be deprived of the control of their estates and the education of their children. Emperor Nicholas II issued a decree in March, 1903, in which he proclaimed it as the policy of Russia to "grant to all our subjects of other re-

ligions and to foreign persuasions, freedom of creed and worship in accordance with other rights." This is practically interpreted by Russian officials as permitting general toleration of sects, and persecution has been much relaxed, though it has by no means entirely ceased.

19. Russian Dissent

The Russian Church is remarkable for the existence within it of many sects, concerning which there is already quite a literature. The Doukhobors are of special interest for Americans, because considerable numbers of them have emigrated and settled in Manitoba and some of our Western States. The Stundists are also an interesting people. They first appeared near Odessa, about 1860, and are supposed to be of German origin; they are especially numerous in Little Russia. They received their name from their practice of assembling on Sundays for a familiar service, called in German *Stunde*, "hours"; whence Stundists, hourists. A Russian peasant named Riaboschapka, who was converted about 1848, was chiefly instrumental in founding this party. The name Stundists describes a movement rather than a sect, for it comprises several different, not to say incongruous, elements. The German Baptists began missionary labors in Russia in 1870, and many of the Stundists have become Baptists. Severe persecution has rather increased than diminished their numbers during the past

twenty years. With the coming of toleration their prospects of growth are bright.

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The Quiz

What is meant by the "Gallican" Church? How does the Church of France differ from the Catholic Church in other countries? What was the cause of dispute between Louis XIV and the pope? What was the "Declaration of the French clergy" of 1682? How did the struggle end? Who were the Jansenists? What did they teach? Why did the Jesuits oppose them? Which party was favored by the pope? Are there any Jansenists to-day? Who was their great writer? Who is the great modern mystic of the Roman Church? Describe his doctrine? Who was Molinos? What is his doctrine called? What was it? How did the Church receive his teaching? Who was Madame Guyon?

What were her teachings? How were they received in France? Who was condemned with her? How did the Jesuits become so powerful? What was the feeling in the Church toward the society? What was the occasion of proceeding against them? What action did the pope take? What was the effect on the society? Name some of the French Deists. What was the extent of their influence? What did Joseph II attempt in Austria? How far was he successful? What was the Revolution? Was it confined to France? What was its attitude toward religion? Describe the policy of Napoleon. What was the effect of his reign? How was the Society of Jesus restored? Describe the early part of Pius IX's pontificate. Why and how did he change? What official acts of his were memorable? Who were the Ultramontanes? When and where was the Vatican Council held? What was its chief work? How was a majority for infallibility obtained? What is meant by "infallibility"? Why did the papacy lose its temporal power? What led to the Old Catholic schism? Why was this name chosen? What do the Old Catholics believe and practise? Are they still growing? Is the Roman Church losing or strengthening its hold on the peoples of Europe? What important reforms of late years in Austria? In France? What is the prospect before the Roman Church in Europe? What are the recognized branches of the Greek Church? How is it organized? When did the Russian Church begin?

Was it affected by the Reformation? How did Peter the Great change its constitution? What is its relation to the tsar? Does it grant liberty of worship? Are there dissenters in Russia? What progress have Baptists made there?

CHAPTER II

THE PROTESTANT CHURCHES

20. Revocation of the Edict of Nantes

The Edict of Henry IV gave internal peace to France as long as it was observed. Infringement of its provisions by the Catholic party led to renewed civil wars in the seventeenth century, and the loss of La Rochelle, the principal Huguenot stronghold. Foreign wars, however, prevented the complete destruction of the French Protestants, until the reign of Louis XIV. He early manifested a determination to have but one form of religion in his kingdom, and after persecutions of increasing severity he at length revoked the Edict of Nantes in 1685, and required the destruction of all Protestant churches, forbade all gatherings for religious services other than Catholic, and ordered the baptism in the Catholic Church of the children of all Protestants. While the king assured Protestants that, pending their conversion to the true faith—for which he hoped—they would be unmolested if they did not assemble for worship, they had already had sufficient experience of the promised "quiet" to know that it meant continuous annoyance and persecution. Emigration was stringently forbidden; nevertheless, thousands of Huguenots determined to emigrate,

and succeeded in doing so. They settled in Holland, England, and America, to the number of at least three hundred thousand, and an uncounted number lost their lives or were sent to the galleys. By these means Protestantism was suppressed in France, but at the cost of destruction to some of her most profitable industries, and a great decrease of her commerce. The crafts thus lost to France were transferred to other countries, and the beginning of England's supremacy in manufactures dates from the Huguenot emigration. Some of the most influential families in the history of America are descendants of these Huguenot emigrants, who settled all along the Atlantic coast.

21. Revival of French Protestantism

For a period of over a hundred years Protestantism was officially dead in France, and during most of this time really so. A revival began about 1715 in lower Languedoc, when a few Protestants formed a church that met in an old stone quarry. Other churches followed, and though the "Church in the Desert" was severely persecuted, it grew rapidly. Ministers educated at Zurich and Geneva preached to them; and when captured were sent to the galleys or broken on the wheel. The last execution of a Protestant minister occurred in 1762. Louis XVI published an edict of toleration in 1787, on the eve of the Revolution, by which Protestants were restored to their civil rights, but were still not

given liberty of worship. During the disorders of the Revolutionary period these churches increased rapidly, and when Napoleon reestablished the Catholic Church, he also gave official recognition and State aid to Protestants.

The Reformed Church of France was the result of this movement and Napoleon's act. Its government was Presbyterian. One consistorial church, or presbytery, was established for each six thousand persons, with one or more pastors, whose salaries were paid by the government. A congregation must be composed of at least four hundred persons, in order to have one of the pastors assigned to it. Synods were provided for, each to be composed of five consistorial churches. In 1872 a national synod was held, but so many troubles resulted that the government would never authorize another. In 1848 there was a secession from the church under the leadership of Frédéric Monod and Count Gasparin, which established the Union of Evangelical Churches, which was without State aid.

22. Present Condition and Prospects

At the time of the abolition of the Concordat, in 1906, there were estimated to be in France at least six hundred thousand Protestants. With one accord they accepted the new status of religious freedom and voluntary support, and organized the religious associations prescribed by the law. The faculties of theology at Montauban and Paris also

loyally accepted the new law, and a fund was at once raised providing for their salaries for three years, giving time to make permanent arrangements for their endowment or other support. The parties of the Reformed Church and the Evangelical Churches, that had been estranged for years, made overtures for reunion, and at a conference held in October, 1907, a fusion was effected between the moderates and radicals, with prospects that the conservatives would soon join them. Besides the Reformed Church, there were, at the abolition of the Concordat, fifty Lutheran congregations that had received State aid; these also have accepted the new law and organized under it. The opinion is general that the new relations of Church and State in France, for the first time assuring complete religious liberty in that country, offer a great opportunity for the progress of the Protestant faith.

23. Pietism

The close of the Thirty Years' War left Germany in a frightful state of religious declension. Protestantism had won its right to existence, but was the struggle worth while for such a Protestantism? Formalism and dead orthodoxy were everywhere. Religion had come to mean little more than attendance at church and assent to a creed, and too often even the former was dispensed with. A revival of practical piety was greatly needed. Such a revival began with the going of Rev. Jacob Spener to

Frankfurt, in 1666. An eloquent preacher, a man of deep spirituality, yet exceedingly practical in his methods, he wrought something like a reformation in that town, which spread to other regions. One of his most effective methods was the holding of meetings for the study of the Scriptures. These little groups met first in his study and then in private houses, and were called *collegia pietatis*—societies for the promotion of piety. "Pietists" and "pietism" were names at first given in derision by opponents of the movement, but soon accepted as a badge of honor. Besides thus laying great stress on the study of the Scriptures, the pietists urged laymen to engage in practical Christian work—a decided novelty in Germany at that time. Evangelical preaching was substituted for the polemic and ethical discourses then common among the Lutheran clergy. Great stress was laid on practical good works as the normal fruits of the inner spiritual life with God, and the only proof that the inner life is a reality, not a self-deception. These things seem commonplace enough to Christians of the present day, but they were novel at the time, and provoked great opposition from the more conservative Lutherans.

24. The Institutions at Halle

In order to secure the education of young men under the influence of these ideas, a new university was founded at Halle, in 1694. One of the first

professors there was August Hermann Francke, who speedily became a leader of the movement. He founded an orphanage there, about 1700, which became one of the largest institutions of its kind in the world, and the parent of innumerable others, including the famous Bristol orphanage of George Müller. Later a Bible and publication house was established, which has distributed the Scriptures in many languages. To this day the university and orphanage have continued to be foremost institutions of their kind; and though the university long since lost its pietistic character, the orphanage still continues to be essentially what Francke made it.

25. The First Protestant Missions

It was due to pietism and to Francke that German Protestants became interested in foreign missions. There had been a surprising lukewarmness and reluctance among all Protestants concerning the giving of the gospel to the heathen, but some young men who came under Francke's instruction were moved to devote themselves to this work, if the way should open. Just at this time the king of Denmark became interested in the religious condition of his colony at Tranquebar, India, and resolved to send some Christian teachers to the natives. His chaplain, Doctor Lütkens, was a friend of Francke, and so it came about that two young men, Bartholomew Ziegenbalg and Henry Plüt-

schau, were sent to Tranquebar as missionaries, in 1705, and began their labors there the following year. They were markedly successful, and after a time Lutheran churches in Denmark and Germany became interested supporters of the work, and a formal society was organized in 1721. Other men were sent to the field, one of whom, Christian Friederich Schwartz, was one of the most eminent missionaries in the history of missions. He was especially active in establishing schools for the Christian education of the natives of India.

26. The Moravians

In 1457 a little group of the followers of John Hus organized a church, and called themselves the *Unitas Fratrum,* or Unity of the Brethren. They were driven by persecution into Moravia and Poland, and at length were supposed to have become extinct. But a remnant preserved a secret existence for over a hundred years, and in 1722 they found a refuge on the estate of a Saxon nobleman, Count Zinzendorf, where they built the town of Herrnhut. Zinzendorf had been educated under pietist influences, became interested in the Moravians, as they have since been commonly called, and finally joined them, becoming a bishop and practical head of the church. Under his guidance, though still few in numbers and poor, they began extensive missionary operations in the West Indies, in Greenland, among the American Indians—everywhere that they found

a people neglected by other Christians and needing the gospel. From that day to this the Moravians have continued to be foremost in the work of missions, giving a larger sum every year in proportion to their wealth, and furnishing more missionaries in proportion to their numbers, than any other Christian denomination.

27. The "Illumination"

A little later than pietism a movement began in Germany that its admirers regard as a second Reformation. They call it the *Aufklärung,* or illumination. It was a rationalistic movement, affected much by the English and French deism, which resulted in a revolution in theology. The beginners of this movement were Gottfried Wilhelm Leibnitz (1646-1716) and his disciple Christian Wolff (1679-1754). Their fundamental principle that nothing is to be accepted that cannot be rationally demonstrated was applied by them to the defense of Christianity, but later members of their school discovered that it can be even better adapted to the attack on Christian beliefs. A succession of German scholars applied this philosophical principle to the study of the Scriptures and to Christian theology. One result was the method that has since been known as the "higher criticism," which in this school has usually taken as its fundamental proposition the denial of the supernatural as an undemonstrable thing. Other scholars have shown that it is

possible to apply the legitimate principles of historical and literary criticism to the Scriptures without these rationalistic assumptions.

28. Kant and the New Theology

Immanuel Kant (1724-1804), professor in the University of Königsberg, is regarded as the founder of modern philosophy and theology. In his "Critique of Pure Reason" he taught the relativity of knowledge, and denied that we can know the fundamental reality of things, the "thing-in-itself," but only phenomena, things as they are revealed to us by the senses. These we apprehend under certain categories, such as time and space. He laid a new foundation for ethics, in his "Critique of the Practical Reason," in the sense of obligation or duty, the feeling of "ought," which he called "the categorical imperative." Pure moral belief is, he taught, the thing of real value in religion. Kant has had a permanent and controlling influence on the theological thought of Germany, and thence on the thought of the Christian world. Two other teachers have also profoundly influenced the course of thought: Schleiermacher (1768-1834), who taught that religion has its foundation in the sense of need or dependence, and to consist of an inner experience, in which faith gives an assurance superior to reason. The ultimate test of all religious truth is this experience, which he called the Christian consciousness. Albrecht Ritschl (1822-1889) a disciple of Kant,

made a thorough-going application of his master's philosophy to religion. We must distinguish strictly between things that are objects of faith and those that are objects of knowledge. We cannot know the fundamental realities in religion; we are concerned merely with what is true for us. Our religious knowledge consists of *Werturtheile,* "value judgments," that are true for our moral consciousness; and this is as valid a form of truth as that which is derived from observation and experience. Ritschl thus aimed to make Christianity independent of historic fact, but really undermined confidence in the historic truth of the Scriptures.

29. The Evangelical Union

In 1817 the king of Prussia attempted to amalgamate the Lutheran and Reformed Churches in an evangelical union. The attempt was successful in the main, and the National Church of Prussia is the result. A book of Common Order was adopted for this Church in 1822, and revised in 1829. This National Church is still essentially Lutheran, with only such changes in creed and liturgy as were necessary to win over the majority of the Reformed churches. Dogma is generally disparaged; the preaching is practical, generally evangelical, but sometimes merely ethical. Similar unions were later arranged in most of the other German States. A considerable part of both the Lutheran and Reformed Churches, however, refused to enter the

Union, and remain independent, without State aid. Many of the nonconformists have emigrated to the United States.

30. The Inner Mission

Beginning about 1848, there has been developed in Germany a work of the utmost practical worth. There is no central society or board, and the Inner Mission is not so much an organization as an impulse, manifesting itself in many forms of work. It covers much of what we call both home missions and city missions. It is only partly a religious work, in the sense of preaching and seeking conversions. Colportage has a large place in it, and practical philanthropies fill a larger part of the programme. Much of the "settlement work" and the activities of the "institutional church" in American cities have a counterpart in the Inner Mission.

It makes much of what it calls preventive methods. The crèche or public nursery for children of poor mothers was established in Germany by 1850. Schools for little children are attached to the numerous deaconess homes, where poor children receive elementary training in manners and morals, as well as education. Large numbers of homes for orphans have been established; schools have been founded in connection with some of the deaconess homes to train girls for domestic service, and these also provide temporary lodging for girls who come in from the country to seek such service.

Care of the defective and the sick is another important line of work. There are forty thousand deaf and dumb in the German empire, and an equal number of the blind, for none of whom is there considerable government provision. Many institutions have been founded by private enterprises in which these unfortunates are trained, and in many cases are fitted for complete self-support, while others are able by their labor to supply a part of the cost of their maintenance. Of idiots and epileptics there are fifty-seven thousand for whom private benevolence has as yet made the only provision. Great skill, patience, and self-denial are necessary for these forms of work, but there have been considerable numbers of Christian men, and still more of Christian women, in Germany who have been ready to give their lives to this object. For the crippled less has as yet been done, outside of the regular medical channels and through the hospitals—which are excellent throughout Germany, but wholly inadequate to the needs of this large class. Many private hospitals are maintained by the deaconesses. The insane are generously provided for by the State, and little is left for the Inner Mission to accomplish for them.

Though the Inner Mission recognizes that formation is better than reformation, it does not neglect effort for those who have gone astray. It considers especially hopeful the case of those who have only begun to go the downward way. Wickern, in his

parish work at Hamburg, first became interested in the rescue of idle boys who were fast becoming vicious. The result was the establishment of the "Rough House" in that city, which has done incalculable good in reclaiming boys and making good citizens of them. Numerous schools of similar aim have been founded and are conducted by an order of deacons that Wickern organized for the purpose. Magdalens' homes have been established in the principal cities for the reclaiming of women who have fallen rather from ignorance and poverty than from vicious inclination. A stay of two years is generally required, and at the end of that time some honest employment is found for the reclaimed.

The drink habit is strongly rooted in Germany; and though less intoxication is seen in public places than in our country, the consumption of liquors per capita is frightful. It is only quite recently that temperance work has obtained foothold in Germany, and it still has to contend with much popular prejudice. The object of city mission work is not less religious than in American cities, but it has a somewhat broader scope. The sanitary condition of the people and their dwellings is matter of careful inquiry, and their moral surroundings are not less carefully scrutinized. The aim is to secure for people who are disposed to live a Christian life conditions that will offer them a fair opportunity. But the chief effort is for their spiritual improvement—to persuade those estranged from the church to re-

turn to it, to attend its services and profit by all its ministrations. Many devout laymen engage in this work, supplementing the official work of the churches. Deacons and deaconesses in large numbers are constantly engaged in visitation, more or less under the supervision of the pastors of the parish churches. In the half-century of its existence the Inner Mission has done much to create a new spiritual atmosphere in Germany, and to direct the Christian impulses of the people into practical and fruitful kinds of service.

31. Swedenborg and the New Church

Emanuel Swedenborg (1688-1772) a native of Stockholm, graduate of the University of Upsala, engineer, scientific investigator, by the year 1743 had attained high rank among administrators and men of science. The state of religion in the Lutheran Church had long been a grief to him, and he now believed that God gave him new revelations of truth. He devoted the last years of his life to setting forth these discoveries in thirty large octavo volumes. Most of his teachings were not new. His doctrine of a threefold sense of Scripture is as old as Augustine, if not older; his doctrine of the Trinity was that of Sabellius; his ideas regarding sin and human nature had long before been set forth by Pelagius. His eschatology, or doctrine of last things, contained some original elements. He taught that there is only a spiritual resurrection, the soul

rising immediately after death. The second advent of Christ and the final judgment took place in the year 1757, when he saw the New Jerusalem descending. After death there are three states: the realm of spirits first, in which men are preparing for their final state in heaven or hell, to one of which they tend by a sort of spiritual gravitation. The occupations of this life are continued in the world beyond, only spiritualized. The first Swedenborg congregation was organized in 1788 in London, and not long after that the first congregation was formed in America. They call themselves the Church of the New Jerusalem.

32. Evangelical Movements

Baptist missions were begun in France in 1832, and a chapel was opened in Paris. The laws were oppressive, and persecution was severe. Toleration came with the revolution of 1848, and there has been steady progress, though not rapid. The difficulty of finding qualified pastors for the churches has greatly hampered the Baptist cause in France. In 1872 Robert McAll, a Scotch physician, went to Paris in response to an appeal from some French workingmen and began an independent, undenominational mission which has had great success. There are now over two hundred and twenty-nine mission stations maintained by this mission, and supported by many people in England and America. No definite statistics can be given as to its progress, for the

undenominational character of the work is maintained; no churches have been established, and converts are advised to connect themselves with the evangelical church of their choice. Many have been received into the French Baptist churches from this source, and some of our most successful Baptist preachers have been trained in this mission.

In Germany an independent Baptist movement began through the baptism of Johann Gerhardt Oncken, in 1834, by Rev. Barnas Sears, an American professor then resident in Germany for study. The church then established in Hamburg has grown until Baptists are found in all parts of the empire, and have undertaken missions in all adjoining countries. A publication house at Cassel and a theological seminary at Hamburg are among their institutions. Severely persecuted everywhere at first, they are now free from serious interference in most of the German States, though instances of petty persecutions, instigated by the Lutheran ministers, are not infrequent. A Methodist movement began in a similar way with the conversion of a young man named Muller, who returned to his native State of Würtemberg about 1830, where in a few years he gathered several hundred converts. These Methodist churches and pastors also suffered severe persecution and were often victims of mob violence. This work has grown to large proportions in recent years.

Missions among Scandinavians have been estab-

lished by both Baptists and Methodists. The conversion in America of a Swedish sailor, Capt. Gustaf W. Schroeder, began the Baptist movement, which has had a great success, in spite of severe early persecutions. The establishment of a theological school in Stockholm (1866) has provided the churches with a trained native ministry. The movement has spread into Denmark and Norway, with gratifying results. The Methodist mission, begun in a similar way by the conversion in the Bethel ship John Wesley, in New York Harbor, in 1845, of a Norwegian sailor named Peterson, has spread from his native country to Sweden and Denmark, and in all three the work has flourished.

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The Quiz

Why did civil quiet not continue in France? What is meant by the "revocation" of the Edict of Nantes? How many Huguenots emigrated from France? Whither did they go? What were the consequences to France? To England? To America? How long was Protestantism non-existent in France? How and where did it revive? When did it receive toleration? Describe the Reformed Church of France? Has it always been united? How many Protestants are there in France? What is their status under the law? What are their prospects? What was the condition of Germany in the latter half of the seventeenth century? Where and how did a revival begin? What is meant by "pietism"? What did pietists aim to accomplish? Were they a church or denomination? What was the origin of the University of

Halle? Who founded the first modern orphanage? Who were the first modern missionaries to the heathen? How did they come to go? Where did they labor? What was the special work of Schwartz? Who are the Unitas Fratrum? What is their more common name? How did they begin? Where did they begin a second career? Are they interested in missions? What was the "illumination"? Who were its beginners? What was their fundamental principle? What was one of the chief results? Is the higher criticism necessarily hostile to the Scriptures? Who was Kant? What was his theory of knowledge? What was his principle of ethics? How influential was he? What did Schleiermacher teach regarding the nature of religion? What did he mean by the Christian consciousness? What was Ritschl's idea about religious knowledge? Was it helpful to Christian faith? What was the Evangelical Union? How far did it succeed? What is the Inner Mission? Describe its "preventive" work. Its work for defectives. Its reformatory work. How do city missions in Germany differ from ours? Who was Swedenborg? Were his doctrines new? What did he teach regarding a resurrection? What about the future state? Where were churches of his faith organized? What can you say about the Baptist mission in France? The McAll mission? What evangelical movements have had great success in Germany? In Sweden and the Scandinavian countries?

Part II

Christianity in Great Britain

CHAPTER III

THE WESLEYAN REVIVAL

33. Religious Decline in England

The effect of the Restoration and the Act of Uniformity was to inflict great injury on the Church of England and cause a general decline in religion. The king and court were irreligious and dissolute, and all classes of society were infected by this example. The people were greatly demoralized, and the morals of the clergy became worse than at any other period. Not only the Established Church, but all Nonconformist bodies in some measure felt the influence of this fatal Stuart blight. The decline of religion was general and prolonged. Some great, some new spiritual influence was necessary to rouse Christians from their lethargy, and lead them to do again their first works. Socinianism made great inroads among the Presbyterians, and few of the churches retained their old faith. The General Baptists were affected in like manner, and many of their churches became openly Unitarian. The Independents suffered less doctrinal change, but greatly declined in vigor and enterprise. The Particular Baptists held fast to their beliefs, indeed, but fell into a dry-rot under the influence of hyper-Calvinism, which widely prevailed among them. Their

preachers ceased to exhort or invite sinners, holding that when he willed, God could and would effectually call his elect, and for a man to interfere with or anticipate the office of the Holy Spirit was presumption, if not blasphemy. Progress could not be expected under such conditions. The preaching of the gospel had as nearly ceased in England at the opening of the eighteenth century as before the Reformation.

34. The Revolution of 1688

The political change that must precede a religious revival occurred in the revolution that dethroned the Stuarts and placed William of Orange on the throne of England. With the ending of the Stuart period began a new order of things. It was unfortunate, however, that this change of rulers was immediately disastrous to the Church of England. The bishops had opposed William, and he retorted with the Supremacy Act, which required an oath of allegiance to the new sovereign as king *de jure*. Many of the best clergy, while willing to accept William as king *de facto*, and to swear obedience to him and the laws of England, could not conscientiously take the oath prescribed, and so vacated their offices. Six bishops and about four hundred clergy, of the very best in the Church, were thus deprived; and again the Church was weakened by a loss that it could ill afford. These "Non-Jurors," as they were called, included such men as Sancroft, Archbishop

of Canterbury, and the saintly Bishop Ken. A schism in the Church of England was thus caused that lasted until 1805, when the last Non-Juror bishop died.

A Toleration Act, passed in the first year of the new reign, was more creditable. It did not repeal former persecuting acts, but suspended their application in the case of all Nonconformists who would take the oath of allegiance and subscribe the doctrinal portions of the Thirty-nine Articles, as well as make a declaration against transubstantiation. The evident object was to leave the former Acts operative as regarded Roman Catholics, and it was distinctly specified that such were exempted from the provisions of this bill. The Friends were permitted to make a promise of allegiance and profess faith in the Trinity. Unitarians, as well as Jews, received no benefit from the Act, and their forms of religion were still illegal in England—though, as a matter of fact, from this time on persecution of them ceased. They were not, however, eligible to Parliament or to any office of trust or profit in the State.

35. Deism

The growth of deism in England had contributed not a little to the decline of religion. Deism differs from atheism and pantheism in recognizing a personal God, but denies providence and revelation. God, in creating the universe, ordained laws or

"secondary causes" by which it is now controlled, and he has no immediate relation to his creation. This has been derisively called the "clockmaker theory" of the world. The deists were not a sect or church, but a school—that is, without organization or concert a certain number of people held similar ideas and devoted themselves to the propagation of these ideas. The philosophy of Francis Bacon (1561-1626), himself a devout Christian, is considered by many to be the source of that rationalizing tendency which resulted in deism. His disciples carried his principles further than he contemplated, and maintained that our knowledge is wholly the product of experience, and that there are no innate ideas. Religion is not a matter of revelation, but of purely human development. Writers like Gibbon and Hume and Pope, by their literary gift did more to propagate these ideas than the avowed deistic philosophers.

English deists were inconsiderable in numbers, and the bulk of their writings, though respectable, was nothing remarkable; but they had an influence, both on their own and on succeeding times, that was out of all proportion to their apparent importance. That influence was disastrous in the extreme on the religious thinking and spiritual life of England. Many of the clergy were more or less openly inclined towards deism, and their sermons were little more than moral essays. The attendance at churches grew smaller, and all religious enterprises became

languid and ineffective. The Nonconformist bodies were also seriously affected, though not to the same extent. Deism practically died out of England toward the close of the eighteenth century, but not until it had spread to France, Germany, and the United States, with baleful influence on each of these countries.

36. The Wesleys

The tide was about to turn. In the rectory of the little parish of Epworth a boy was born, June 28, 1703, and named John. He was, indeed, a man sent from God. The father, the Rev. Samuel Wesley, was an exemplary clergyman, a graduate of Oxford, who wrote verse by the ream and cared well for the souls committed to him in his parish. Susanna Wesley, his wife, was one of the most remarkable women in Christian history, the mother not only of John and Charles Wesley, but of Methodism. Her training of her children was very strict, and in it religion was given the first place. John, and Charles (born December 29, 1708) were in due time sent to Oxford. With some friends John formed a club for the promotion of holiness, they believing that an ascetic life, with much study of the Scriptures and prayer, was the true piety. These young men lived by "method" or rule, and hence were called Methodists, a name that clung to them for life, and was transferred to their followers in later years. John Wesley was ordained priest in

September, 1728, and came to the colony of Georgia as missionary, where he labored for two years with little success, on account of his High Church notions and sacramental teaching. On his return voyage he made the acquaintance of some Moravians, and on arriving in London sought out their congregation. On the night of May 24, 1738, while worshiping in their chapel at Fetter Lane, he records in his diary, he felt that his "heart was strangely warmed," and he for the first time found peace in Christ. "I felt," he says, "I did trust in Christ—Christ alone—for salvation; and an assurance was given me that he had taken away my sins."

Before this Wesley had been a devotee of legalism; now he began to understand the real meaning of the gospel, and to preach it with a power that he had never known. His association with the Moravians had brought him into suspicion, and he found the pulpits of the Church closed to him, nor were the English clergy friendly to the proclamation of such truths as the vicarious atonement and the necessity of the new birth, which now became the central feature of his preaching. In the meantime, his brother Charles and another member of the "holiness club," George Whitefield, had been passing through an experience strangely similar to his own. Like him, they were finding themselves objects of suspicion, denied a hearing in the Church of England. Here were three young men, men of unusual powers, full of the fervor of a new evan-

gelical experience, conscious of a mission, burning to declare a message with which they felt themselves entrusted, all practically thrust out of their Church in which they had been bred. But one thing could happen, and it happened at once.

37. The Second Reformation

To George Whitefield belongs the honor of beginning the second Reformation in England. Excluded even from the Bristol prison, because, as the governor indignantly complained, he taught the men therein confined that they must be born again, he began preaching in the open air in February, 1739. Large crowds flocked to hear him, especially of the Bristol miners, hitherto noted for their godless lives, and numerous conversions followed. John Wesley, with some misgivings at first, followed his example, but for a time did not venture to preach except from a pulpit and in his surplice. He read his sermons at first; his voice was weak, and he had little animation of manner; but he soon learned from experience, and became not less successful as an open-air preacher than Whitefield, though he was never a great orator. For fifty years he itinerated England, preaching three times a day commonly, and much of the time in the open air, without a sick day in all that time. After a while he began to gather his converts into societies, such as were common for various purposes in the Church of England, and with no purpose of separating from the Church.

In many places great excitement was roused by these open-air meetings. The preachers were often mobbed and ill treated; strange physical manifestations sometimes occurred, which Wesley did not encourage, while his brother Charles called them "works of the devil." It is not wonderful, perhaps, that this work should have provoked first the suspicion and then the hostility of the greater part of the bishops and influential clergy, yet a little candid investigation would have satisfied them that on the whole great good was accomplished. But there was no candid examination, and more and more the Church withheld its sympathies, and forced the leaders into isolation. It soon became necessary, therefore, to build chapels for these societies, as none of them could meet in the churches. This work grew with the numbers of the converts, and from the first the titles to all property were vested in John Wesley, giving him full control of the movement.

38. Whitefield and the Calvinistic Methodists

Early in the movement serious theological differences began to manifest themselves among the leaders. Both Wesleys inherited High Church and Arminian notions; from the former they gradually freed themselves, but the Arminian theology continued to hold them. Whitefield, on the contrary, had embraced the Calvinistic theology with all the ardor of an exceptionally ardent nature. Still, the

leaders might have kept the peace had it not been for the indiscretion of their followers. It was Wesley's idea that this theological difference need not be made a matter of controversy or separation, but might be left to each member of a society to decide for himself. The Calvinists were not willing to leave it so; they would be satisfied with nothing less than the conversion of all to their views. This necessitated separation, and from about 1740 the two parties began to form separate societies. A personal difference occurred between John Wesley and Whitefield at this time, but a few years later the breach was healed in a way equally honorable to both men, and they remained on terms of Christian fraternity as long as they lived. The controversy continued, however, for some years, and was exceedingly bitter and discreditable.

39. The Countess of Huntington Connexion

Lady Selina, Countess of Huntington, was converted by the preaching of Whitefield, and from the first did much to promote the revival. Not only did she open her house in London to the preaching of the gospel, whither her social connections drew many people unaccustomed to think of God or religion, but she gave liberally for the cause. After the death of her husband and child, she gave her whole life and fortune to this work. Her interest in chapel building led to the erection of sixty-four such chapels, and following the example of Wesley,

she kept the title to all the property. She founded and sustained a theological seminary at Trevecca, Wales, of which Fletcher of Madeley took the supervision for a time. She superintended the work of the preachers and looked after the welfare of her congregations. Before her death she made legal provision for the continuance of the work, and the "Lady Huntington Connexion" still exists in England, though for various reasons the number of chapels has decreased to thirty-six.

40. The Methodist System

John Wesley had extraordinary gifts as leader and organizer, but he was an exceedingly practical man, not a theorizer. He never sat down to plan out a nice symmetrical system for his societies; in a way, he lived "from hand to mouth," and devised new expedients as new exigencies demanded them. Thus the Methodist system was not a manufacture, but a growth. The "class" was devised because some means was necessary of caring for the converts that were coming so rapidly into the societies, and this particular expedient was suggested by an experience at Bristol. To provide for the systematic collection of money for the chapel then building, the society there was divided into groups of twelve, and a collector was appointed for each group. It worked admirably, and to a practical organizer like Wesley, at once suggested the idea, Why would not a similar plan be equally effective for the spiritual

supervision and culture of the converts? The "conference" had its origin in a similar necessity. Lack of suitable ordained preachers had forced Wesley to appoint lay preachers, whom he had been somewhat reluctantly led to believe were as much called of God to preach as he was. But they had little education, and sadly needed training. So, in 1744, he called some of them together in London for a week of instruction, and the annual conference became a fixed institution of Methodism, its functions being enlarged as time went on. The "circuit" followed two years later. Societies were becoming numerous, preachers were few. The wisest thing to be done was obviously to assign each man a district, so that all the societies might have a regular visit and preaching from somebody. As he thought it advisable, Wesley changed his preachers from circuit to circuit, and so the "itinerancy" began. Distinctive services were from time to time introduced to meet special wants. The "love feast" was borrowed from the Moravians and used, as among them, to promote Christian fellowship. The "watch night" service on New Year's Eve was devised at Bristol, as an antidote against the custom among the miners of making that night a time of drunkenness and debauchery. It proved so successful there that other societies took it up and it became universal among Methodists, whence it has spread to many other denominations. Every characteristic feature of Methodism has a like origin.

The perpetuation of the system was secured in 1784 by a Deed of Declaration, executed by Wesley, in which he transferred the property hitherto vested in him to trustees. He chose as such trustees one hundred ministers, who should have the power to elect their successors. This self-perpetuating body came to be known in Methodism as the Legal Hundred. To the conference Wesley transferred the power of appointing and stationing ministers, hitherto exercised exclusively by himself. This plan, though well intended, was one of Wesley's most serious errors of judgment. His exclusion of lay members of the societies from representation in the trustees, and by consequence from all voice in the management of affairs, gave rise to bitter controversies in after years, and had most serious consequences.

41. The Schism

Wesley and his chief helpers were firmly opposed to separation from the Church of England. His idea was to keep his societies within the Church, and for many years the members were required to go to the parish churches for the sacraments. Though he gradually gave up his early beliefs in apostolic succession and other High Church notions, his feeling regarding schism did not change. Nevertheless, in his later years he did things that tended strongly in that direction, though he shut his eyes firmly to probable results. In 1784 he ordained

Thomas Coke to be "superintendent" in America, and two preachers to accompany him. As America was beyond the jurisdiction of the Church of England after the Revolution, he might persuade himself that this was not a schismatic act; but in 1785 he ordained three preachers for Scotland, and two years later three for England. The latter, at least, was a distinctly schismatic act. Charles Wesley saw clearly the consequences, and remonstrated with his brother, but in vain. John Wesley and Whitefield were buried in their surplices, as a testimony that they died in the communion of the Church of England. After their death, however, the forces they had set in motion became too strong to be resisted. In 1793 the societies were given by the conference the right to administer the sacraments, which practically accomplished a separation between them and the Church of England. This great schism might easily have been prevented, had not the Church leaders been blind and deaf. The followers of Wesley were practically forced out of the Church in which they would willingly have remained, because of the attitude that the clergy almost uniformly assumed toward them.

42. Immediate Effects of the Reformation

At Wesley's death, in 1791, there had come to be one hundred and thirty-five thousand members and five hundred and forty-one preachers in his societies. This was the very smallest of the results effected

by his labors. It must not be supposed from what has been said of the opposition of the Church of England to the work, that that Church was unaffected by it. A considerable number of the clergy were won to the movement, though they were not among the most influential. Many laymen of wide influence were made converts. A great change gradually came over the Church, and its clergy were quite transformed. At the beginning of the eighteenth century the English clergy were the idlest, dullest, most worthless in the world, contemporary literature being witness; by the end of the century they were far on the way to become what they now are—the best clergy of a State Church anywhere existing. This renovating of the Established Church may possibly be called the greatest result of Methodism. There was in addition a great effect produced on the national life of England. A new spirit of enthusiasm was breathed into the people; a purer morality followed; philanthropy increased; the emancipation of slaves in the English colonies resulted; new zeal was shown in every form of religious enterprise.

The various dissenting bodies experienced results no less beneficial. This was especially true of the Baptists. Dan Taylor, a Yorkshire miner, was converted early under Wesley's preaching, and soon began to labor among his own class. He was a second Wesley in zeal and success as a preacher, and in gifts of leadership and organization as well.

In 1770 a number of churches gathered by him, and others likeminded, formed the New Connexion of General Baptists, a body that grew in a manner unexampled. A similar work among the Particular Baptists was led by Andrew Fuller. Born in 1754, and converted at the age of sixteen, he was both pastor and evangelist for over half a century. The more liberal form of the Calvinistic theology that he preached prevailed among the churches, and they began again to thrive.

43. The Missionary Revival

Such indications of interest in missions as had been manifested before the Wesleyan revival had been limited to religious work in the English colonies, and among English people. The Society for Promoting Christian Knowledge, founded in 1689, and the Society for the Propagation of the Gospel in Foreign Parts, established in 1701, were excellent in purpose, but limited. The man to enlist English Christians in giving the gospel to the heathen was William Carey. Born in 1761, educated under Church influences, he was converted and became a Baptist, Dr. John Ryland baptizing him October 5, 1783. He was a cobbler, but in addition a schoolmaster and preacher. Without instruction he mastered five languages, and studied other books as well. Through reading Captain Cook's "Voyages," he became interested in the religious condition of the heathen, and conceived the

project of sending missionaries to them. Seconded by Andrew Fuller, he induced the Baptist churches to organize a missionary society, which sent him and a companion, a surgeon named Thomas, to India. Here he was opposed by the East India Society, and compelled for a time to take refuge in the Danish colony at Tranquebar. The work grew, the opposition ceased, and increased support was given to it by the churches. Carey, who had wonderful gifts as a linguist, gave himself largely to translating and printing the Scriptures, and in his lifetime two hundred and twelve thousand copies were printed and distributed, in forty different languages and dialects, spoken by three hundred and thirty million people.

The effect of this work was to rouse the Christian world to the duty of giving the gospel to the heathen, and the great enterprises of modern missions were the direct result. Bible societies were formed to assist in the work of publishing and circulating the Scriptures, and this activity in foreign missions led to renewed activity in every kind of Christian work at home. For every dollar expended on the foreign field, and for every missionary sent forth, it became easier to raise ten dollars and to find ten men for home work. Great as have been the actual results of modern missions upon the heathen, the greatest result of all has been their reflex influence on the spiritual life and growth of the churches that have engaged in the work.

Bibliography

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1884), is perhaps the ablest account of what Methodists believe and teach.

The Quiz

What caused the great religious decline in England? Did it affect the Church of England only? What doctrinal teaching tended in the same direction? How did the Revolution affect religion? Who were the Non-Jurors? Why did they refuse to take the prescribed oath? How many were there of them? What do you know about Bishop Ken? What was the Toleration Act? Whom did it benefit? Who received no relief from it? Was it an ideal law? What is deism? Who was its founder? Name some influential deists besides those mentioned in the text. Were they numerous in England? Why were they so influential? How wide was their influence? Who was John Wesley? What kind of parents did he have? What kind of training? What was the origin of the name "Methodist"? Where did Wesley begin his labors? Describe his new religious experience? Had he been a Christian before? What was the effect on him? What friends had a similar experience? Why was the Church so cold to them? Who began open-air preaching and where? Describe Wesley as a preacher. What reception did he meet? How did the clergy treat him? What caused separation between Wesley and Whitefield? Were they personal enemies? Who was the Countess of Huntington?

What part did she take in the movement? Was her work permanent? What is remarkable about the Methodist system? How did the class originate? What produced the conference? the circuit? How was the love feast established? the watch meeting? How did Wesley perpetuate the system? Did Wesley favor separation from the Church of England? Were his acts consistent with his theory? When was the schism made final? What were the numerical results of the revival? How far was the Church of England affected? Was the national spirit bettered? Did other religious bodies participate? Mention some other religious leaders of the time. What idea of missions had prevailed up to this time? Who led in a missionary revival? Where did he labor? What did he accomplish? How did the new missions affect the work at home?

CHAPTER IV

THE CATHOLIC REVIVAL

44. The Evangelicals

One of the chief results of the Wesleyan movement, as we have seen, was the effect on the Church of England. Those of the clergy affected by the new religious fervor gradually formed a party to whom the name of Evangelicals was given, and during the first half of the nineteenth century they were the dominant force in the Church. Beginning amid odium, they came to have wealth, learning, almost fashion, enlisted in their behalf. They were the salt that gave the establishment its savor. There was a notable group of these Evangelicals, known as the "Clapham sect." William Wilberforce, one of the foremost Parliamentary orators of his time; Henry Thornton, a wealthy London banker; Zachary Macaulay, editor of the "Christian Observer" and father of the famous historian, all living in Clapham (once a suburb of London, but long since absorbed by the great city), were the most prominent members of this group. It will be observed that they were all laymen. The abolition of slavery in the British colonies was mainly due to the efforts of this group, though men like Thomas Clarkson, the Quaker, and Lord Brougham, gave invaluable aid.

Several prime ministers favored this party and nominated members of it to vacant Sees, until the majority of bishops were Evangelicals. These in turn filled benefices with members of their party. But there was always a High Church party that looked with great disfavor on the Evangelicals, and asserted that the latter regarded the Church of England as little more than the wealthiest and most respectable of the Protestant sects—that they were really more in touch with Nonconformists than with the Church. That this was on the whole not an unjust criticism, seems to be proved by the almost complete disappearance of the Evangelicals during the latter half of the century. So rapid a decline from a position of apparently impregnable strength could hardly have occurred unless they had been out of line with the traditions and aims of the Church.

45. The Broad Church Party

Early in the last century a group of young men, mostly fellows of Oriel College, Oxford, made a considerable stir in the Church and for a time seemed likely to secure a controlling influence. The founder of this school and its leading spirit was Richard Whately, a man of learning and intellectual force. Among his supporters were Thomas Arnold, Renn Dickson Hampden, John Henry Newman, and J. Blanco White. They believed that the Church and the State are only institutions in which a Chris-

tian people express their different ideas, and that each should be inclusive of the whole people. Dogma should be reduced to the lowest possible terms, and the Church made so comprehensive that Nonconformists might be included in it. This group was broken up after a time: Whately became archbishop of Dublin, Arnold was appointed head master of Rugby, Hampden was promoted to be bishop of Hereford, White became a Unitarian, and Newman abandoned his Broad Church principles and became the leader of a different movement. The early promise of this party was not fulfilled, therefore, but it has always retained a hold on some of the scholarly clergy and had a real influence in the Church. Men like Charles Kingsley, Dean Stanley, and Canon Farrar, and others of less note, through their writings have continued the traditions of this party to the present time, but it is not numerically strong.

46. The Reform and the Church

Both the Evangelical and Broad Church parties were showing symptoms of decline, when a great political agitation convulsed England, in which the Church became involved. This was the struggle for Parliamentary reform, culminating in the Reform Bill of 1832. The rise of manufactures in England had produced great changes in the population, some places declining, while others grew at an amazing rate. This had brought about strange

inequalities in the representation of the people in Parliament, and a new distribution of seats had become necessary. This reform was stubbornly resisted by the upper classes, and the clergy, being mainly from these classes, sympathized with them. The bishops almost unanimously opposed reform, and became very unpopular in consequence. The Church itself was believed by many to be an obstacle to the progress of the nation, and a feeling of bitter hostility to it was excited. A minister of the crown warned the bishops to "set their houses in order"; disestablishment was believed by many to be not far distant. Bills hostile to the Church of England were introduced into Parliament, and the government carried a measure for the confiscation of ten Sees of the Church of Ireland. It appeared to many, not only the easily alarmed, but those who calmly surveyed the situation, that the Church of England was in serious danger. A great change was evidently impending; the only question was, What sort of change? That question was answered, not by the expected attack from without, but by a movement within, that resulted in the complete transformation of the Church and all its dependencies.

47. The Oxford Tractarians

This movement began at Oxford, in 1833, with the preaching of a sermon on "National Apostasy" by the Rev. John Keble. The discourse made such

an impression that a meeting was held shortly after by a number of Oxford men, to consider what might be done for the rescue of the Church from its dangers. It was resolved to begin the publication of a series of tracts, and the famous "Tracts for the Times" was the result. The avowed object of these tracts was to teach the true church doctrine, but it soon appeared that the writers wished to undo the work of the Reformation and establish an "Anglo-Catholic Church" on the basis of the first seven ecumenical councils. The doctrines on which chief stress was laid were: apostolic succession of the ministry, the ministry a priesthood, and the sacraments as objectively conveying divine grace. It was, in short, a revival of the doctrine and policy of Laud, without his tyranny. There was no idea of acknowledging the supremacy of the pope, but to seek a *via media* (middle way) between Romanism and Protestantism.

The publication of the tracts was begun in September, 1833, and abruptly terminated with Tract No. 90, in February, 1841. Several previous publications had given great offense, notably one by Doctor Pusey, on "Baptism," and another by the Rev. Isaac Williams, on "Reserve in Communicating Religious Knowledge," but Tract No. 90 raised a great storm. That was written by John Henry Newman, to show that the Articles of the Church of England do not condemn the Catholic faith, but only certain Roman abuses. Mr. Newman found

his *via media* increasingly difficult to walk in, and in 1845 entered the Roman Church; some of his followers had preceded him, and many others followed his example. The Tractarian party collapsed, and it seemed that this "Oxford Movement," as it came to be generally called, had utterly failed.

48. The Anglo-Catholic Party

The loss of Newman, and so many of his brightest supporters, was a heavy blow to the movement, but by no means fatal. Another leader was soon found in Edward Bouverie Pusey, for some years prominent in the party, and perhaps its real leader even before the defection of Newman. He was a descendant of two noble families, the inheritor of a large fortune, canon of Christ Church, professor of Hebrew in the university, and probably the greatest social personage in Oxford. He was besides a man of great learning and no small ability, conservative, cautious, a model leader. With his guidance and support the party speedily regained lost ground, slowly extended its influence, won convert after convert among the clergy, molded the opinions of the new generations of Oxford students, until it finally acquired as complete control of the Church toward the close of the century as the Evangelicals had enjoyed at the beginning.

The Tractarian stage of the movement had been chiefly devoted to the inculcation of "sound" doctrine about the church; the later stage has been

marked by practical reforms through which these principles have been carried out. The Anglo-Catholics have set a shining example of faithfulness to duty, as they have understood it. At the beginning of their reform the parish churches of England were opened for the most part only on Sunday, and Holy Communion was celebrated only once a month, or even less often. This was not in accordance with the theory of the prayer book, or the doctrine that the sacraments are the divinely appointed means of grace. Now morning and evening prayer is daily read in most churches, and weekly communion is the rule. Special pains are taken to secure the baptism of all children and the confirmation of those of proper age. In short, the Church is administered as it should be, if its clergy believe what they profess, and are willing to do the duties they have undertaken.

Many other religious activities should be credited to the Anglo-Catholics. This revival of religious services soon demonstrated the inadequacy of the parish churches in many places, and large numbers of chapels have been built by private beneficence for the accommodation of the people. Brotherhoods and sisterhoods have been established for the visitation of the sick and the relief of the poor. All that class of work indicated by the name, the "institutional" church, originated with the clergy of this school, in their labors in the slums of London and other English cities.

49. The Later Ritualism

Along with this great development of philanthropy and piety has gone as remarkable a growth of ritual. The Evangelicals and others had reduced ritual and the use of vestments to a point far below what the prayer book allowed, if not below its requirements. At St. Thomas, Oxford, the disused vestments and rites were restored, but as they had not been known for at least two generations, this was regarded an innovation and stoutly resisted. The matter being carried into the courts, it was decided that the changes were in accord with the law. There have been many prosecutions of clergymen within the last forty years, some of which have landed the offender in jail, others have resulted in his vindication. What the law is, is often in dispute, and some of the clergy will not obey the law. The prosecution of Bishop King, of Lincoln, in 1890, resulted in a judgment by the highest ecclesiastical court, of what is lawful ritual. The principal points were: the mixed chalice (that is, water and wine) is lawful if mixed before the communion; the eastward position (standing in front of the altar) is lawful for the celebrant, but the celebrant must stand so that the "manual acts" (touching the bread and wine in the prayer of consecration) can be seen by the congregation; singing the Agnus Dei after the prayer of consecration is lawful; lighted candles, if not more than two, on the communion table are lawful; signing the cross in

the benediction or absolution are unlawful. But in addition to these things, many "priests" of the English Church use unleavened wafers, incense, special vestments, images of the saints with lights burning before them, rosaries, reserve the sacrament, and have confessional boxes in their churches, to which their people are exhorted to come regularly for confession. They have, in a word, established what may fairly be called Romanism without the pope. They are agitating for reunion with Rome, and the most serious obstacle appears to be the refusal of the Roman Church to recognize the validity of their "orders."

50. The Extension of the Party

From the Church of England the Anglo-Catholic party extended its influence to the branches of the Church in the colonies, where it has effected more or less completely a like transformation. Its influence on the Protestant Episcopal Church of the United States will be treated more at length in a subsequent chapter. In view of all that it has already accomplished, and of what may yet result from it, the "Oxford Movement" must be pronounced the most important and far-reaching religious influence of the nineteenth century.

51. Revival of Roman Catholicism

A great revival of the Roman Catholic Church in England marked the nineteenth century. From

the reign of Elizabeth Roman Catholics were excluded from all offices and more or less persecuted, until in 1780 a change of policy on the part of the papacy permitted Catholics to take the oath of allegiance. After this the penal laws against them were greatly relaxed, but their civil disabilities remained until the Catholic Emancipation Act of 1829. This granting of civil rights to them was the result of a long agitation, conducted up to the very verge of civil war by Daniel O'Connell. In 1850 a bull of Pius IX reestablished in England a "hierarchy of bishops deriving their titles from their own Sees, which we confirm by the present letter in the various apostolic districts." Cardinal Wiseman, an Englishman by descent, but born and educated abroad, was made the head of this hierarchy, with the title of Archbishop of Westminster. He issued a pastoral letter, in which he congratulated the English people in this wise: "Your beloved country has received a place among the fair churches, which, normally constituted, form the splendid aggregate of the Catholic communion; Catholic England has been restored to its orbit in the ecclesiastical firmament from which its light had long vanished; and begins anew its course of regularly adjusted action around the center of unity, the source of jurisdiction, of light, of vigor."

Instead of receiving with laughter this bombastic effusion, with its absurd assumption that England had been made "Catholic" again by a papal bull

and a few new titles, the English people took it seriously, became very angry, and a furious "no popery" agitation was the result. Political leaders, who should have known better, tried to gain popularity by encouraging the agitation, and Lord John Russell, the premier, introduced and pushed through Parliament an Ecclesiastical Titles Act, forbidding the Catholic prelates to use their new titles. The law was a dead letter from the day of its enactment; the prelates went on using their titles, but not one of them was prosecuted, for the agitation subsided as suddenly as it had arisen; and the Act was quietly repealed in 1871.

There have been in the last half-century a large number of English men and women converted to the Catholic Church, mainly from the nobility and gentry; and there has been a large influx of Irish people into some parts of England. The result has been a considerable increase in the wealth and numerical strength of the Roman Church, but though occasional alarm has been felt at this growth, it does not clearly appear that any considerable impression has been made on the great middle class of England, which has always been the stronghold of Protestantism.

52. Disestablishment of the Church of Ireland

As a consequence of the Reformation, the Church established by the State in Ireland was Protestant, in doctrine and ritual substantially one with the

Church of England. The mass of the Irish people, however, remained faithful to their old religion, and the maintenance of this State Church against their will and at their expense was a constant and growing grievance. Many of the parishes contained absolutely no Protestant population, and the legal incumbent had nothing whatever to do. The revenues were so badly distributed, that often such ministers were far better paid than the incumbents of large parishes. The whole system became more and more difficult to defend and maintain, and slowly Englishmen were brought to see clearly how inequitable and oppressive it was.

In 1871 Mr. Gladstone carried a bill for the disestablishment of this Church, of which the chief features were: the Irish Bishops should no longer sit in the House of Lords; the clergy of the Church of Ireland should be secured in their places and incomes for life, with the option of commuting their incomes for a lump sum; the church buildings should be given over to the disestablished Church, with an opportunity to buy the glebe-houses (parsonages) and other property at a low valuation, and on easy terms. The bill was generous in its recognition of vested rights, and gave the Church the lion's share of the property. It was estimated that, after all deductions, there would remain a sum of forty-five million dollars, which was to be used for the relief of "unavoidable calamity and suffering." Gloomy prophets predicted that this act would be

the destruction of Protestantism in Ireland, and was but the prelude to disestablishment in Wales, Scotland, and England. A generation has gone by, and Protestantism not only still exists in Ireland, but is stronger than at the time of disestablishment, while the other Churches are yet undisturbed. It is generally understood, however, that a bill for the diestablishment of the Church in Wales cannot be postponed many years; and that Scotland is nearly ripe for a similar change. The grievance of Wales is as great as was that of Ireland; only a small minority belonging to the establishment, most of the Welsh people favoring either the Baptist or the Methodist churches. Scotland has a less grievance, but her people are nearly persuaded that the church is better off without State aid, and the inevitably necessary State interference.

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The Quiz

Who were the Evangelicals? How strong were they? Who were the Clapham sect? What is their importance? How did High Churchmen look on the Evangelicals? Why did they decline so rapidly? Who composed the Broad Church party? Why the name? Why did it not fulfil its early promise? What is its state to-day? What was the object of

the Reform Bill? Why had it become necessary? Why should the Church have taken part in the controversy? What was the result to the Church? Who were the Tractarians? How did they originate? What did they attempt? What were their principles? How many Tracts did they publish? What was Tract No. 90? What did Newman do? What was the temporary effect? Who then became the leader? What were his qualifications? How extensive did it become? What marks the later stage of the movement? How had practice come to differ from theory in the Church of England? What is the case now? What else have the Anglo-Catholics done? Where were changes in ritual first introduced, and with what result? Have legal troubles resulted? What has been decided to be lawful ritual? Is the law entirely clear? Do all the clergy obey the law? What unlawful practices are common? How might this system be described? How widely has this movement extended? When did Roman Catholics clearly show their loyalty in England? What followed? When were their last disabilities removed? When was their new hierarchy established? What did Cardinal Wiseman say about it? Did the English people see the joke? What was the Ecclesiastical Titles Act? Was it wise legislation? What can you say of the growth of the Catholic Church in England? How did Ireland come to have a Protestant Church? What religion did the mass of the people profess? Did

they have a real grievance? Who carried the bill for disestablishment? What were its provisions? Was this a fair measure? What was expected to follow? What has followed? What is likely to occur soon?

CHAPTER V

DISSENT IN THE NINETEENTH CENTURY

53. Changes in the Legal Status of Dissent

The new evangelical spirit of the Wesleyan movement hastened, if it did not produce, great changes in the religious legislation of England. After the passage of the Act of Uniformity, there was rapid diminution of active persecution of Dissenters, but many civil disabilities remained. The majority of Englishmen were slow to see the inconsistency of refusing to punish dissent by fines and imprisonment, and continuing to punish it by excluding Dissenters from all offices. In 1812, the Conventicle and Five Mile Acts, long a dead letter, were repealed, and in 1813 all acts against the Anti-Trinitarians. In 1828, the Corporation and Test Acts were repealed, and all Nonconformists now became eligible to office. In 1833, Quakers, Moravians, and Separatists, were made eligible to Parliament, and in the case of Quakers an affirmation was allowed to take the place of the legal oath. Nonconformists were relieved from the tyranny of the Church by the passage in 1836 of the Marriage and Registration Acts; they were no longer compelled to be married in the parish church, or to have their children baptized and registered in the

parish register, in order to have proof of their legitimacy.

A series of reforms in education followed. Dissenters had been excluded from the universities, unless they could strain their consciences and sign the Thirty-nine Articles. In 1836 the London University was chartered and given a grant from the treasury. All religious tests were prohibited in this institution. In 1854 religious tests for the B. A. degree were abolished at Oxford, and in 1856 religious tests for all degrees, save those in divinity, were abolished at Cambridge. Later (1871), Dissenters were made eligible to all fellowships at Oxford and Cambridge, save those whose holders must take holy orders; and in 1882 the headships of most of the colleges were thrown open. An Elementary Education Act was passed in 1870, which established a system of schools not under clerical control. A Conservative government, in 1903, passed a reactionary measure, by which these schools were surrendered to clerical control; and the Nonconformists generally protested against the new law, offering so stubborn and so effective a "passive resistance" that the country rejected the policy at the next general election. The new Liberal House of Commons passed an Education Act in 1906, but it was rejected by the House of Lords. There the matter stands for the present.

Certain other acts improving the status of Dissenters should not be passed by. In 1858 Jews

were first made eligible to Parliament. In 1866 Church rates and tithes were abolished, being commuted to a rent-charge on the land, and since that time nobody has been directly taxed for the support of the Established Church. But as the tax is still indirectly paid as rent, justice will not be done to Dissenters until the Church is disestablished. The Burials Act of 1882 removed one of the most serious grievances of Dissenters by securing them the right to bury their dead in the parish churchyards, as the property of the nation, and not of the Church of England.

54. The Methodist Bodies

In 1797, soon after the death of Wesley, the principal rules that had become established, both for ministers and laymen, were codified into the Large Minutes, which have since been recognized by the courts as the organic law of Methodism. In spite of this recognized standard, many disputes regarding discipline arose, and resulted in schisms that interrupted the growth of Methodism. In 1810 a controversy began over the holding of camp meetings, and the opposing minority became the Primitive Methodist Connection; the Bryanites or Bible Christians, originated in a similar controversy in 1815, regarding the pay of itinerant preachers. The Leeds Methodists came into existence in 1828, as opponents of the introduction of organs for public worship. The Wesleyan Methodist Association se-

ceded in 1835, because the majority established a theological seminary, they being opposed to ministerial education. Several of these smaller sects, in 1857, formed the United Methodist Churches, the largest Methodist body now in England, after the regular Wesleyan organization. The Welsh Methodists have also increased rapidly since 1785, but are Calvinistic in theology, and Presbyterian in polity.

Between 1850 and 1860 the Wesleyan body lost a large part of its members, estimated by some at not fewer than a hundred thousand, and its work was in consequence crippled for some years. The cause of this defection was the Tory and dictatorial policy of its ministers. Laymen had long been asking in vain for a voice in the administration of the Church, and being refused it, went elsewhere. At length, chastened into wisdom by this experience, the Church was liberalized: a conference was established, in which two hundred and forty delegates were equally divided between clergy and laity. They meet separately, and their decisions are adopted and given legal effect by the Legal Hundred. There are now not far from half a million Wesleyans in the United Kingdom, and the various other Methodistic bodies number nearly as many more. In September, 1881, an Ecumenical Conference met in London, with four hundred delegates in attendance, representing over five million Methodists, divided into twenty-eight branches.

55. The Independents or Congregationalists

The Independent churches date their growth as an organized body from the Act of Uniformity, which forced their ministers to leave the Church of England. During the past two centuries they have been the most influential of Nonconformist bodies, and have become specially strong in the towns and among the upper middle class. A large number of the ablest ministers and laymen among the Dissenters have belonged to this body, and they have had, therefore, a strong influence on all the other free Churches. The Congregational Union of Scotland was formed in 1813, and that of England and Wales in 1832. As a result of the bicentenary commemoration of St. Bartholomew's day (1862) a Congregational Memorial Hall was built in London, and the jubilee of the Congregational Union (1881) was the occasion of raising a Jubilee Fund of £248,875. The Congregational churches have grown increasingly liberal in theology, without ceasing to be evangelical, and are opposed to rigid creed-definitions, believing the spiritual aspects of Christianity superior to the technical and material. Many churches in England of "mixed" membership (containing both Congregationalists and Baptists) are set down in the statistics of both denominations, and have a pastor of either denomination, as the church may choose from time to time. The Congregationalists of the United Kingdom number not fewer than half a million.

56. The Baptists

The greater part of the churches now existing were established during the nineteenth century, about seven hundred during its first half, and nearly a thousand in the second. The Baptist Home Mission Society was established in 1779, and the Baptist Union in 1832. This last organization has since been widened to cover the United Kingdom, and with it nearly all the other societies have gradually been consolidated. In 1891 the General Baptists and the Particular Baptists united, and these outworn distinctions have practically disappeared. It was due to the initiative of Rev. Joseph Hughes, a Baptist minister, that the British Bible Society was formed, but in 1840 the Baptists formed the Bible and Translation Society, in consequence of a refusal to print and circulate versions made by their missionaries. Some of the most noted English preachers of the past century were pastors of Baptist churches—Robert Hall, Charles Haddon Spurgeon, and Alexander McLaren, for example. The practice of "open" or unrestricted communion, existent from the beginning among the Baptist churches, has much increased during the past century, and has been followed by churches of "mixed" membership, in which baptism is no longer a condition of entrance. There are now over four hundred thousand Baptists in the United Kingdom. Of these the Baptists of Wales number over one hundred and thirty-seven thousand, nearly all

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strict communionists; while the Baptists of Scotland are but little more than fifty thousand.

57. The Unitarians

The rapid growth of Unitarians began in the last half of the eighteenth century, with the life and labors of Joseph Priestly (1733-1804), who is better remembered to-day for his labors as a chemist than for his service as a Unitarian minister. Unitarians of his day were of the Socinian type, and appealed to the Bible as an inspired book that sustained their doctrine; present-day Unitarians hold the simple humanity of Jesus, and deny the miraculous element of Scripture. A society was formed in 1791 to disseminate their literature, and the British and Foreign Unitarian Society (1825) has been their chief unifying and missionary force. They are devoted to the principle of Congregationalism, and in consequence some of them will not accept the name "Unitarian" or co-operate with those that do. Though there are few rich laymen among them and their strength has always been among the artisan class of the large manufacturing towns, Unitarians have had an influence disproportionate to their numerical strength, because of the presence among them of preachers and men of letters of high rank. The names of Coleridge, James Martineau, and Stopford Brooke, suggest this type. In growth the Unitarians about kept pace with the population during the last century. Always

devoted to education, they have been active in domestic missions of late years. They have about three hundred and fifty chapels, and of their congregations one hundred and fifty were established before 1750.

58. Friends, or Quakers

One of the curious religious phenomena of England is the decline of the Friends. At the death of George Fox they were estimated to number one hundred thousand, and they are now no more than ten thousand. Loss of their members by emigration to America, where they could enjoy greater freedom, may explain this in part, but only in part. The English Friends abandoned the evangelism of Fox, and lived a very isolated life, so that accessions were not to be expected. This policy has much changed within the past fifty years; they have shown great interest in foreign missions, establishing stations in Madagascar, Syria, India, China, Mexico, Japan, and Turkey. At the present time they have largely dropped their peculiarities of dress and phraseology, but there has been less modification of their forms of worship than in the United States. They still have no paid ministers, no appointed sermons, music is seldom heard in their services, and no musical instruments are tolerated. Always active in education, they have become of late interested in home evangelization. Since their political disabilities were removed they have taken

an important part in public life, and many Friends have been useful members of Parliament, among whom John Bright and William E. Forster were perhaps most eminent.

59. Catholic Apostolic Church

This is properly a schism from the Church of Scotland. It originated about 1830, in connection with the labors of Edward Irving, whence the name "Irvingites" sometimes applied to members of this Church. They have some curious analogies to the second-century Montanists, and originated in a similar desire to have the *charismata* of the apostolic churches perpetuated. They believed in revelations, speaking with tongues, and miracles. In 1832, Irving was deposed by his presbytery, and soon after died, but the movement continued. Their doctrine has always been Protestant, and even Calvinistic; they accept the three ecumenical creeds, emphasize the second coming of Christ, but believe in baptismal regeneration and the Real Presence. Their worship is extremely ritualistic, combining Anglican and Greek rites, with lights, incense, vestments, holy oil, etc. They have a highly hierarchical organization, with apostles, prophets, evangelists, angels, presbyters, deacons, and deaconesses. They have never become very numerous in England, but claim to have congregations in most European countries, and have about ten in the United States. A good deal of piety, combined with their fantastic

rites and complex organization, make this the strangest mixture of incongruities ever known among Christian churches.

60. The (Plymouth) Brethren

John Nelson Darby, an English gentleman of means, became the founder of a new sect, who call themselves simply "The Brethren." He was dissatisfied with the laxity of life and the low spiritual tone of the Church of England; and also felt that the idea of a universal church had been lost and craved for some outward embodiment of it. He began to gather followers in Plymouth about 1830. The Brethren are Calvinistic in theology, and repudiate all organized forms of Christianity, with their paid ministry. Among themselves they maintain an absolute parity, holding that each believer may be an organ of the Holy Ghost. They hold frequent meetings for the study of the Scriptures—in private houses, the offices of professional or business men, anywhere but in a church—and observe the Lord's Supper weekly. They do not seek to attract sinners to Christ, but only to detach Christians from their churches, and from this proselyting habit are often very annoying to churches and ministers. They have been very successful among the well-to-do and the professional classes, especially such as have a "cranky" tendency in religion. Their contentious spirit has led to many internal schisms. They have had a prosperous career in the

United States, also, where there are at least four branches of them, each of which hates the others cordially.

61. The Salvation Army

In 1865, William Booth, formerly a Wesleyan Methodist preacher, but for some years an evangelist, with his wife, Catherine Booth, became convinced that the ordinary church machinery and methods would not avail to reach the unchurched masses, the "submerged tenth" of criminals and outcasts. He did not believe them beyond reclamation, and proceeded to try new methods. The result was the organization, in 1878, of the Salvation Army, a band of military evangelists. The new methods included meetings out of doors, in theaters, saloons, factories—wherever men and women could be induced to give a hearing to the gospel message; the use of popular song-tunes with religious words, and the language of the people in preaching, even slang; and making every convert a daily witness for Christ, by word and deed, in public and private. These methods at first shocked staid Christian people; they seemed strange, coarse, almost blasphemous; but they were seen to be effective among a class not reached by the ordinary religious agencies. Gradually General Booth gained the confidence of the Christian community, and large sums of money have been given for his work.

The army, with its Wesleyan doctrine and its

military discipline, has spread to all parts of the world, and has been as successful in other countries as in England. A schism in the American branch occurred in 1895, and the Ballington Booths formed the American Volunteers, an organization of similar principles and methods, but with less autocracy and more American in spirit. It has devoted itself largely to the reform of men in prisons, with considerable success. There is danger that the Salvation Army may repeat the history of Methodism and become a separate sect. It has pretty consistently refused to regard itself as a church, and the soldiers have not been permitted to administer the ordinances. It, however, discourages, rather than encourages, its converts from seeking membership in the churches. Ballington Booth, by seeking confirmation in the Episcopal Church, has indicated that the Volunteers are to pursue a different policy.

62. The Positivists and Agnostics

A potent force in modifying religious beliefs during the last century was a group of men resident in London and very active with the pen. There were from the first a number of individuals who accepted more or less heartily the religion of humanity proclaimed by Auguste Comte, like George Henry Lewes, the "husband" of George Eliot. But for many years there has been an English Positivist Committee in London, that has maintained a regu-

lar propaganda of this faith. Frederic Harrison (b. 1831), an English lawyer of distinction, is the president of this committee, and has regularly lectured and written in behalf of this cult—the true religion, he maintains, consisting in altruism, the giving of one's life for the uplifting of humanity as a whole and of any men in particular that he can help. In spite of his gifts as a man of letters, Mr. Harrison cannot be said to have made much impression on England as a religious teacher. There have also been men and women of wide influence, without any organization, who have been fairly represented in spirit by Thomas Henry Huxley (1825-1895), the famous man of science, inventor of the term "agnostic." Their belief is that the truth regarding the origin of the universe and man, and of the destiny of either, cannot be known, and that it is immoral to profess a faith that has no basis in positive knowledge. But we have as a sufficient guide a perception of moral qualities, and ethics should take the place of religion as a subject of instruction. Herbert Spencer (1830-1903) undertook to give a more solid basis for these beliefs in his philosophy of the Unknowable. Man knows a Power in and behind the universe, but his mental limitations prevent him from knowing more than this. True religion consists in the cultivation of a spirit of awe towards this unknowable Power, and the doing of our duty to our fellow-man. The teachings of men of this type have led Christians,

without abandoning their distinctive beliefs, to lay more stress on the teaching and observance of Christian ethics.

63. The Federation of Free Churches

One of the most hopeful features of Nonconformist history in these recent years has been the formation of the Federation of Free Churches, the first meeting of which was held in 1896. The principal Nonconformist bodies united in electing representatives to a national council with this title, which meets annually in March. It has, of course, no legislative or executive authority, but can do, and has already done much to promote fraternal feeling and unity of action. It prevents the duplication of agencies and the waste of resources, as well as provides a way for an authoritative and emphatic expression of the views and desires of the free Churches. The value of this was shown by the prominent and effective part taken by the Federation in the campaign against the Education Act of 1903. In 1900 a "simultaneous mission" was held under its direction in all the churches and halls available in London the last week in January, the religious meetings being supplemented by a systematic house-to-house visitation. A similar series of meetings was held in the villages of England and Wales the first week in March. While many were converted, the chief result reported was the great awakening of the churches and the intensifying

of the ordinary activities. Local federations of churches are forming all over England, and the churches in the colonies are considering the adoption of a similar plan of organization. In 1902, the latest statistics available, the Free Churches of England reported one million nine hundred and forty-six thousand nine hundred and fifty-nine members, and the communicants of the Church of England were estimated at one million nine hundred and seventy-four thousand six hundred and twenty-nine.

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chief denominations and of the Federation keep one abreast of current religious history.

The Quiz

What hastened legislation in favor of Dissenters? What acts were first repealed? What was done for the relief of the Friends? What changes in educational laws occurred? When were Jews admitted to Parliament? Are Dissenters satisfied with their present status? Why not? What happened in the Methodist societies? What was the cause of their troubles? Did they remain united? Why are the Congregationalists so influential? What notable things have they lately accomplished? What is their general spirit? Have the Baptists increased rapidly in the last hundred years? Are they united? Who may be named among their notable preachers? When did the Unitarians begin to increase notably? What change has come over them? Where are they strongest? What is the secret of their influence? Have the Friends grown rapidly in England? What is the explanation of their remarkable history? Are they interested in missions? What is the Catholic Apostolic Church? Why are its members called "Irvingites"? What are their peculiar doctrines? Practices? Are they numerous? Who are The Brethren? Why called "Plymouth" Brethren? What are their doctrines? Why are they troublesome to other Christians? Who founded the Salvation Army? Why did he do it? What are its

peculiar methods? Have they proved successful? How extensive are the Army's operations? Who are the Volunteers? Are these organizations religious denominations? Who are the Positivists? Who is their English leader? Are they numerous? What is an "agnostic"? Who invented the name? What is Herbert Spencer's theory of religion? What effect have such teachings had on Christianity? What is the Federation of Free Churches? What does it hope to accomplish? Has it been effective?

CHAPTER VI

PRESBYTERIANISM IN GREAT BRITAIN

64. The Church of Scotland after the Restoration

A reaction from the stricter Presbyterianism of the Church of Scotland followed the Restoration. A subservient Parliament swept away all the ecclesiastical legislation subsequent to 1633, and shortly after (1663) a royal proclamation announced the consecration of four bishops for Scotland, and prohibited the holding of synods and presbyteries until they should be authorized. The next Parliament reestablished the episcopacy and pronounced all covenants unlawful oaths, making it treason to subscribe them. The execution of the Marquis of Argyle showed that this was no empty threat. A bitter persecution of the stricter Presbyterian party followed, lasting twenty-eight years. In 1680 these Covenanters (often called Cameronians, from one of their leaders, Richard Cameron) issued a declaration at Sanquhar, disowning Charles II as king.

The persecution became even more bitter during the reign of James I, but the Revolution of 1688 was the beginning of happier days, though the policy of William III was not entirely satisfactory. He did not comprehend the attachment of the Scotch to their Kirk, and attempted to unite the English and

Scotch Churches under one episcopacy. An Act passed in 1693, securing former prelates and ministers in the possession of their places, stipends, and manses, had most unfortunate results, in retaining in the Church those who were not in sympathy with it, and in some cases out of sympathy with true religion. In the reign of Queen Anne, Scotland and England were united into one kingdom, with a single Parliament. An Act of Security, passed by the Scotch Parliament, providing that the constitution of the Church was a fundamental condition to any treaty of union and must be preserved without alteration forever, was made a part of the Articles of Union in 1707.

65. Patronage and Schisms

In open violation of this Act, the Parliament of the United Kingdom passed in 1712 a Patronage Act, which restored the right of lay presentation; and this became the source of nearly all the subsequent ills of the Church of Scotland. As construed by the courts, it gave a lay patron the absolute right of appointing ministers to church livings, irrespective of the wishes of the congregation. In 1733 Ebenezer Erskine, one of the most godly and eloquent ministers of the Church, was suspended from the ministry because of a sermon that he preached on the evils of patronage. This deposition of Erskine and his numerous adherents was made permanent in 1740, whereupon they formed the Seceders Church,

which rapidly increased in numbers and influence. A still further schism arose in their Church, as a result of the "Old Light" controversy, but this division was healed by reunion in 1820 under the title of the United Seceders Church. Another secession from the Church of Scotland occurred in 1752, when Thomas Gillespie was suspended for refusing to take part in the installation of a minister whom a patron was thrusting on an unwilling church. Other ministers and churches sided with him and formed the Relief Presbytery, so named because its object was to relieve churches from the abuses of patronage, and by 1794 they had become numerous enough to organize a synod.

66. Conflict Between Church and State

These troubles were trifling compared with some that occurred later and resulted in rending the Church asunder. The Church of Scotland was endeavoring to maintain two incompatible principles: the headship of Christ and the spiritual freedom of his church; and a church established by law and therefore controlled by the State. The necessary result was an irrepressible conflict, and in the end one must give way. Which should it be? In 1834 the General Assembly passed a Veto Act, providing that when the majority of male heads of families disapproved a candidate, the presbytery should reject him. It also passed a Chapel Ministers' Act, admitting to church courts and general ministerial equality

pastors of chapels that had been established in parishes where the population had outgrown the single parish church. Cases arose soon after in which the courts ordered presbyteries to ordain men who had been rejected under the terms of the Veto Act; to obey was contempt of the Assembly, to disobey was contempt of the court. Some presbyteries chose one course, some the other. A presbytery that disobeyed the court was severely reprimanded, and narrowly escaped imprisonment; a presbytery that disobeyed the Assembly was suspended from the ministry. A decision by the House of Lords sustained the courts and made a disobedient presbytery liable in money damages that might amount to £10,000. The situation was intolerable.

67. The Disruption

To a great many only one solution seemed possible. To remain in the Church and submit to this State interference with spiritual functions was to them an impossibility; they must leave the Establishment and organize a Church of Scotland on a true spiritual basis, independent of the State. Accordingly, on May 18, 1843, when the General Assembly met, the moderator, Doctor Welsh, read a dignified protest against the usurping policy of the State, and with about four hundred other ministers withdrew forever from the body. Proceeding to another hall, they chose Dr. Thomas Chalmers moderator, and formed the new General Assembly of the Free

Church of Scotland. On the following day the number of seceding ministers became nearly five hundred. The Free Church was born fullgrown, and the day of the disruption is cherished as one of the most glorious in the history of religion in Scotland. It shows what these men sacrificed for conscience's sake, when it is known that the emoluments resigned amounted to over £100,000, to say nothing of the still further wrench of parting from churches and manses with which so many historic associations were connected, and the severance of ties the strongest and most sacred among men.

68. Growth of the Free Church

By the exertions of Chalmers and others, a Sustentation Fund was at once provided, so that the ministers might be assured of support in the poorer parishes as well as in the richer. Some of the preachers to wealthy congregations, like Doctor Candlish, made great sacrifices for this purpose. He persuaded his rich Edinburgh congregation to contribute £10,000 to the fund the first year, but himself refused to draw from it more than £200, and returned £50 of that. The people rallied nobly to their ministers, and no Christians have furnished a better example of systematic liberality than the Free Church during its first half-century. At its Jubilee (1893) it could report over £20,000,000 raised for all purposes, and a membership of one-fourth of the entire population of Scotland. Most of the Scotch

missionaries, including Duff, Moffat, and Livingstone, adhered to the Free Church, which greatly extended its foreign missionary operations as well as adopted an energetic and liberal policy of home evangelization. Theological schools were established at Edinburgh, Glasgow, and Aberdeen.

69. The Glasites, or Sandemanians

In 1728 John Glas was deposed from the ministry for publishing a book to prove that an established church is contrary to the gospel. He gathered an independent church in Edinburgh, in which views were soon developed far more at variance with the Church of Scotland than that which led to his deposition. His son-in-law, Robert Sandeman, became the chief promulgator of these views, and gave his name to the resulting sect. His distinctive teaching was that faith is the mere assent of the mind to the facts and teachings of the gospel. The sect adopted some peculiarities of discipline, in professed accordance with the New Testament: the weekly communion, love feasts, abstaining from blood and things strangled, a communism like that of the church at Jerusalem. Sandeman went to London and formed a congregation there, afterward emigrating to America and establishing a church at Danbury, Conn. This, the first founded and last remaining church in the United States, became extinct in 1890, and the sect now numbers not over two thousand in Scotland.

70. The Haldanes

Robert Haldane (1764—1842) and his brother, James Alexander (1768-1851) were educated for the navy, and served for some years. Robert inherited a large fortune and retired to his estate at Airthrey; James became interested in religion, and retired to become a preacher. They were both lay members of the Church of Scotland, but about 1793, from study of the Scriptures, came to adopt views that led to their separation from the Church. In 1799 James was ordained pastor of an independent church in Edinburgh, for which Robert built a fine house, known as the "Tabernacle." In 1808 both Haldanes became Baptists. James was a preacher of great power, who for fifty years held his own with the great pulpit lights of Edinburgh, and Robert was one of the most liberal and philanthropic laymen of his age. Within fifteen years he is said to have given $350,000 for missionary and charitable work, and during his lifetime he educated more than three hundred ministers, at an expense of $100,000.

71. Efforts at Reunion

The recent history of Presbyterianism might be described as an attempt to repair the errors and schisms of the past. In 1847 the United Secession and Relief Churches came together to form the United Presbyterian Church. At that time the Secession Church had about four hundred congre-

gations, and the Relief Church one hundred and eighteen. In 1879 a Declaratory Act was adopted, interpreting (and softening) the articles of the Westminster Confession relating to redemption, depravity, salvation of infants and heathen, the civil magistrate and Christian liberty. Negotiations were begun for union with the Free Church in 1863, but were defeated by the strong opposition of a minority in the Free Church. They were renewed toward the close of the century, and proved more successful. The Assemblies of both churches having ratified the union, the first meeting of the joint Assemblies was held in Edinburgh, October 31, 1900. A small minority of the Free Church (since derisively called the "Wee Kirk") still refused assent, and the courts later confirmed them in the possession of all the church property. As, however, it was quite impossible for them to administer it, a compromise has been arranged, pending a satisfactory permanent settlement, which can come, seemingly, only through Parliamentary action. The United Church had, at the time of union, one thousand seven hundred and eighty-six ministers, and four hundred and ninety-five thousand one hundred and seventy-eight communicants.

72. The State Church

In 1874 the repeal of the Patronage Act did much to remove from the State Church the evils of State control. It is now legal for each parish to elect

its own minister, though the courts may still interfere somewhat in spiritual matters, and Parliament is still the supreme authority in the Church. Recent decisions of the Scotch courts reduce to a minimum the interference of the State, and make the Church practically independent, since the doctrine now prevails as law that "within their spiritual provinces the church courts are as supreme as we are within the civil." The recognition of this principle in 1840 would have prevented the Disruption. There is no probability of reunion of the Free Church and the Church of Scotland, until the disestablishment of the latter, when union would almost immediately follow. The State Church had, at the time of the union above described, one thousand seven hundred and eighty-nine churches, six hundred and forty-eight thousand eight hundred and three communicants, and an income from endowments of over £300,000 a year.

73. Revival of Presbyterianism in England

In 1785 there were five hundred and eighty Presbyterian churches in England, but a rapid decline set in; many churches became extinct, many became Unitarian, and by 1812 the number had fallen to two hundred and fifty-two, of which not over a hundred were orthodox. During the last fifty years Presbyterianism has awakened to new life in England. In 1842 a synod was formed with seventy congregations, which, in 1870, effected a union with

the English branch of the United Presbyterians under the title of the Presbyterian Church of England. Their standards are nominally the Westminster Confession and Catechisms, but in 1890 they issued a briefer Confession, in twenty-four articles, which, with an accompanying "declaratory statement" modify the older standards in regard to four main particulars: redemption, total depravity, salvation of infants and heathen, and civil rulers. The Church maintains a college in London for the education of its ministry, and carries on both home and foreign missions with vigor.

74. Presbyterians in Ireland

Beginning with the Ulster Plantation, in 1608, the Church grew rapidly during the period of the Commonwealth, but suffered greatly after the Restoration. It began a new career of growth under William III, which received a severe check by the development of Arian views among the clergy. The Irish Presbyterians were greatly depleted by the emigration of their best people to America, where they settled along the Atlantic coast and laid the foundations of Presbyterian supremacy in many places. The formation of a new synod in 1840 by the union of the Synod of Ulster with the Seceder Synod, marks a new era of progress. A great step forward was taken in 1853 in the raising of a large fund for the building of manses. At the disestablishment of the Church of Ireland, the Presbyterians also lost

the *Regium Donum,* or royal fund, for the support of their ministers, but were allowed to draw for life the sums previously received or to commute for a fixed sum. They chose the latter plan, and put all into a Sustentation Fund, which now amounts to nearly £600,000. The Presbyterian Church of Ireland holds to the Westminster standards without alteration. They have refused to use musical instruments in public worship until lately, but now some congregations have introduced them, and the General Assembly has refused to interfere with their liberty. Including some smaller bodies, there are now in the United Kingdom, aside from Scotland, over three hundred and fifty thousand Presbyterians.

Bibliography

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Chalmers (4 vols., N. Y., 1850), the *Memoir of Alexander Duff*, by Smith (2 vols., N. Y., 1879); the *Memoirs of Robert and James Haldane* (N. Y., 1853), are among the biographies of leaders in this movement, and some of the best literature on the subject.

The Quiz

How did the Restoration affect the Church of Scotland? Who were the Covenanters? Why did William III fail to satisfy the Scotch people? What were the religious conditions of the union of Scotland with England? Were the terms observed? Who were the Seceders? Who were the Relief Presbyterians? Why were Church and State brought into conflict? What was the Veto Act? Did it accomplish its purpose? In what dilemma did ministers find themselves? What solution commended itself to many? How many ministers composed the Free Church? Who was the first moderator? How was the support of their ministers provided for? What did they sacrifice? Which church did the missionaries generally choose? Who were the Sandemanians? What was their special doctrine? What peculiarities of theirs can you mention? Are there any in America? Who were the Haldanes? What did James Haldane accomplish? What was the work of Robert? How did the United Presbyterian Church arise? What further steps towards union have been taken? What is the

present condition of the State Church of Scotland? Did English Presbyterians continue to grow like Methodists and Baptists? When did a revival begin among them? What is their condition now? How did Presbyterianism begin in Ireland? What greatly weakened them? State what facts you can regarding their recent history. How many Presbyterians are there now in the United Kingdom?

Part III

Christianity in the United States

CHAPTER VII

THE COLONIAL PERIOD

75. The Providential Allotment

Nearly a century passed after the discovery of America before its colonization was seriously begun. The sixteenth century was a time of ferment in Europe, of revolution even, but with the beginning of the seventeenth century the struggle was in large part transferred to the new world. Early in the history of colonization the papacy was impressed with the idea that all the ground that had been lost in Europe might be recovered in America. The Protestant colonizers were also actuated by a similar motive—the advancement of the religious principles for which they contended. In view of this almost simultaneous rush of the nations of Europe to take possession of the New World, what we may call the providential allotment of the territory is most striking. The Spanish settlements were planted in the extreme south, and the French in the extreme north, both following in the main parallels of latitude. This left the central belt of the Atlantic slope free to Protestant settlement. For a time it was doubtful whether this continent should be French-Catholic or English-Protestant, but that question was settled by Wolf's victory on the Plains of Abraham,

September 13, 1759. By successive purchase and conquests the possessions of the United States have been extended to their present limits. What might seem at first purely fortuitous in the settlement of the continent bears all the marks. as it is further studied, of a divine plan.

76. The Catholic Settlements

Spain was first in the field of colonization, as of discovery. The conquest of Mexico, begun by Cortez in 1520, had a religious motive at its base, and the priest accompanied the soldier. The expedition of Coronado into New Mexico and Arizona was of similar character, and the conquest of Florida was followed by the establishment of Catholic missions. France was not far behind Spain. Champlain founded Quebec in 1608; Montreal was established in 1611; and the latter city especially became the center of an active Jesuit propaganda among the Indians. Missionaries pushed as far west as the Mississippi valley, and that region and the great lakes seemed, during the seventeenth century, likely to be brought wholly under French influence and to become permanently Catholic. These early successes were, however, followed by a rapid decline.

77. The Protestant Settlements

The earliest Protestant settlements were in Virginia, New England, and the Middle States. The first Virginia settlement (1607) was due to adven-

ture and the love of gain; there was no religion to spare among these first-comers, and they made no attempt to convert the natives. The second immigration was of a different character: these colonists were younger sons of nobles and gentry, who sought a career in the New World. With their advent the Church of England was established, and continued to be the legal Church until after the Revolution. The New England settlements were distinctly of the Puritan type: Plymouth, 1620; Salem, 1628; Massachusetts Bay, 1628. The colonies of the Middle States were of a more mixed character. New Amsterdam, afterward New York, was settled by the Dutch in 1614, and their object was purely commercial. The first settlements of New Jersey were made along the Delaware by Swedes, of the Lutheran faith (1640), and by Dutch near the New York harbor; but in 1664 the colony was captured by the English, and many Presbyterians from Ireland and Scotland came in. Pennsylvania was settled by the Friends, with a large admixture of various German sects, and many Baptists from England and Wales.

78. Puritanism in New England

The Puritans made little distinction between "civil" and "religious," and so far as they did distinguish between the two, gave religion the precedence. Their ideal of a theocracy was realized in the Massachusetts statute of 1631, which admitted to

citizenship only communicants of the churches of the standing order. Degeneracy was inevitable in the practical operation of such a theory of government. The unregenerate tended to increase faster that the regenerate, and demanded equal civil rights. A way out of the difficulty was found in the Halfway Covenant (1662), which admitted to quasi-membership in the churches all who "owned the covenant," if their life was "not scandalous." The children of such could be baptized and so be made candidates for church-membership. The results of this compromise were a general lowering of spiritual life, in spite of careful observance of religious forms. Discipline became very lax; in many communities every person was baptized, yet religion was dead. An unconverted ministry naturally sprang from unconverted churches; they lived respectably and preached ethics, not religion, of which they had no practical experience. Doctrinal declension inevitably followed.

79. The Friends in America

Whatever the Puritan affirmed the Quaker denied —he was the religious anarchist of the seventeenth century. The coming of the Friends into New England was resented as an impertinent intrusion into a private domain and treated accordingly. And it must be admitted that the Friends did much to provoke antagonism: they interrupted public worship by their "testimonies" and on occasions ran naked

through the streets—by such extravagances alienating the sympathies of those who would otherwise have deprecated the extreme measures adopted to suppress them. Laws were enacted against the Friends in all colonies save Rhode Island; many were deported, others were whipped and imprisoned, and at length four were publicly hanged on Boston Common. One of these was Mary Dyer, wife of the secretary of the colony of Rhode Island, and a woman of culture. Public opinion now condemned these judicial murders, and the ministers of Charles II peremptorily ordered all Quakers to be sent to England for trial—an order that was evaded by discharging all prisoners. Before 1660 they had established a monthly meeting, and in 1661 a yearly meeting was begun in Rhode Island that is still in existence. The settlement begun by William Penn on the Delaware, in 1682, gave the Friends an opportunity so much more attractive that they ceased to flock into New England, and never became numerous there. The broad policy of tolerance established by Penn was uniformly pursued, and though infidels and Jews were for a time denied citizenship, nobody was ever otherwise punished in his colony for his religious opinions or practices.

80. Beginnings of the Reformed Churches

The early settlers of the Dutch colonies were of the Reformed faith, and in 1628 Rev. Jonas Michaelius was sent over from Holland and established the

first church in America of that order, commonly known as the Dutch Reformed Church. Churches multiplied, classes (presbyteries) were formed, and at length a synod, in 1794. An academy was founded at New Brunswick in 1766, one of the earliest American institutions of learning, which in time grew into a college, known since 1825 as Rutger's College. Out of another academy established at Schenectady in 1785 grew Union College. The theological seminary at New Brunswick was begun in 1784. Since 1867 the word "Dutch" has been dropped from the name of this body, and it has been known as the Reformed Church in America.

The Presbyterian Church in the United States of America owes its origin to Presbyterians from the North of Ireland. One of these, Francis Makemie (1660-1708), labored as an evangelist along the Atlantic coast and organized many churches. The first presbytery met at Freehold, N. J., in 1706, and the first synod in Philadelphia, in 1717. About 1718 William Tennent (1673-1745) also came to this country from Ireland, and after laboring some years in the ministry established a school for educating ministers at Neshaminy, near Philadelphia. This school, contemptuously called the "log College," was much opposed by the more conservative ministers, but was the origin of Princeton College (1746). The first General Assembly of the Presbyterian Church met in Philadelphia in 1789.

The Reformed Church of the United States, commonly known as the German Reformed, is the lineal descendant in America of that branch of the Reformed Church established in the Palatinate, and accepting the Heidelberg Catechism as their standard of doctrine. Many of the early immigrants were of this faith, settling in Pennsylvania and in the valleys of the Hudson and Mohawk. Ministers from Germany came and organized the scattered people into churches, which in 1793 formed a General Synod and declared themselves independent. A number of other branches of the Reformed Church became established during the colonial period, chiefly by immigration from Scotland: the Reformed Church of North America are the Covenanters transferred to American soil; and the Associate Presbyterian Church of North America are the Seceders.

81. The Church of England

Established in Virginia soon after the settlement of that colony began, the Church of England was later made the legal Church of Maryland (1682), New York (1664), and was the first to form churches in Georgia. It was likewise the charter religion of the Carolinas. After 1706 it began to gain a foothold in Connecticut, and succeeded in establishing a few scattered churches throughout New England: for example, Boston, Cambridge, Providence, Portsmouth, Portland. With these ad-

vantages the Church bade fair to become as overshadowing in the colonies as it was in the mother country, for only in New England was its supremacy challenged. It suffered, however, greatly from the character of its ministers, since it was the refuge of the profligate and thriftless of English clergy. There were no bishops during the colonial period, the American clergy being under the jurisdiction of the bishop of London. This was a condition of affairs not favorable to rapid or healthful growth. Worst of all was the fact that nearly all the clergy espoused the royal cause in the struggle of the colonies with the crown, and the same was true of many of the laymen, though such men as Washington and Patrick Henry were foremost among the patriots.

82. The Lutheran Church

A Swedish settlement on the Delaware established the first Lutheran church in 1638, on the site of the present city of Wilmington. A minister was with the first colonists, and religious services were begun at once. Some Lutherans were in the New Amsterdam colony, and their first minister was sent back to Europe. Even private services in their houses were prohibited for a time by the Dutch governor. The coming of Henry Melchior Muhlenberg (1711-1787), in 1742, begins a new era in Lutheran history. He was a man of great gifts and equal zeal, and under him the work of organization proceeded rapidly. The first synod was formed

in 1748, and from that time there was steady increase, mostly by immigration from Europe. During the revolutionary struggle the Lutherans were patriots, almost to a man, and two of Muhlenberg's sons laid aside their ministerial robes to fight for their country, one of them becoming a major-general.

83. The Early Baptists

The first Baptist church in America was formed in March, 1639, at Providence. Roger Williams, who was the leader in its formation, withdrew in a few months, but the church continued. In 1639, John Clarke and others began the colony of Newport, and a church was soon formed. When it became a Baptist church is uncertain, but the usual date given is 1644. A Welsh church emigrated to America in 1663 and established the first Baptist church in Massachusetts, at Swansea, and a church was formed in Boston in 1665. A church was established in New York in 1724, but afterward became extinct. In 1688 some Welsh and English Baptists formed a church at Pennepeck, now in the city of Philadelphia, and in the same year another was formed at Middletown, N. J. Many of the early Baptist churches were Arminian, but these near Philadelphia were Calvinistic. They formed an Association in 1707, and thenceforth took the lead among American Baptists. This Association, known as the Philadelphia, had at one time members all

along the Atlantic coast, from Dutchess County, N. Y., to Charleston, S. C.

84. Methodism in America

A few German refugees from the Palatinate landed in New York in 1760. They had previously found a temporary home in Ireland, and had there been converted under the preaching of some Wesleyan evangelists. Among them was Philip Embury, and he soon began preaching to them and others. Just as he had gathered a small society, Captain Thomas Webb, an English officer who had been converted at Bristol under Wesley's preaching, came to New York and joined them. He was a man of great natural eloquence and a born leader. Resigning his commission after a time he preached through Long Island, New Jersey, and eastern Pennsylvania, establishing among others the first Methodist society in Philadelphia. Other laborers came from England, notably Francis Asbury, and the societies increased rapidly. The revolutionary struggle gave the movement a severe check. John Wesley wrote violently against the colonies; the preachers were Englishmen, and naturally sided with their king and country; by the end of the struggle Asbury was the only minister left. Complete reorganization was necessary. It was then (September, 1784) that Wesley ordained Thomas Coke superintendent of the work in America, who ordained Asbury superintendent in December of the

same year. At the Conference where this occurred, the reorganization of the Church was made complete.

85. The Moravians and Missions to the Indians

The first Moravian colony was established in Georgia in 1735; in 1741 another was formed at Bethlehem, Pa., and that at Nazareth followed in 1743. A visit of Count Zinzendorf to this country in 1742 greatly promoted the growth of the Moravians. Each member of these colonies was pledged "to devote his time and powers in whatever direction they could be most advantageously employed for the spread of the gospel." In 1745 David Zeisberger came to America and soon afterward began missionary work among the Indians. Before this, John Eliot had done a great work among the Pequots of Massachusetts, and David Brainerd for a short time engaged in a similar work in the Hudson and Susquehanna valleys. But Eliot gave only the intervals of time that could be spared from a pastorate at Roxbury, while Brainerd's career, if brilliant, was short. Zeisberger gave the best years of his life, supported by an able body of his fellows, and preached the gospel with great success in four States, as well as in Canada, and among eight tribes. The entire Delaware nation was converted to Christianity, it is said, and Zeisberger's influence kept this tribe and others from aiding the English in the war of Independence. Later he began work among the Six Nations, and was adopted

into the tribe of Onondagas. We do not sufficiently appreciate the value of these labors, because of the almost complete extinction of these Indians at a later period.

86. The Great Awakening

About 1734 a great revival began at Northampton, Mass., under the preaching of Jonathan Edwards, and became widespread throughout New England. A few years later the great Methodist preacher, George Whitefield, made a tour of the towns along the seaboard, and a general revival followed. This awakening of the churches was the most extensive that had been known, and its effects continued for a long time. Whitefield made seven successive visits to this country between 1639 and 1770, and each visit was accompanied by revivals. Some of these revivals were attended by great excitement and abnormal nervous states that produced extravagant manifestations, mistaken by some for the power of the Spirit, and by others believed to be the work of the evil one. The results of the awakening were deep and enduring; it may be truthfully said that American Christianity to-day still feels the effect of these great revivals. For fully half a century the revivals completely dominated the religious life of the colonies. All denominations participated in them, and felt their power. There was violent opposition to the new methods, those who favored them being known as "New Lights,"

and opponents as "Old Lights." These divisions were not confined to any denomination, but were felt by Congregationalists, Presbyterians, and Baptists. In some regions these differences of opinion divided denominations for a time, though such divisions were ultimately healed, and the more easily since they did not concern doctrine or polity. Some serious evils followed the awakening. The teaching of the leaders encouraged the notion that a genuine religious experience consists mainly in certain vivid emotions. The after life of many "converts" showed that experience of vivid emotions is no proof that the real grace of God has been known. Another evil was that the churches were led to rely on occasional seasons of great religious excitement as the normal method of soul-saving, and conversions were only expected and sought at such seasons of revival. It took the churches a century to outgrow these false ideas—if they are even yet outgrown.

87. Progress of Religious Liberty

Rhode Island was the only colony in which complete religious liberty prevailed from the first. There was little active persecution in the Middle States, but citizenship was sometimes abridged because of religious beliefs. Persecution was severest in Massachusetts and Virginia—the Puritan and the Cavalier, differing in all else, were equally intolerant of dissent from their religious convictions.

We have already seen how the Quakers were treated in Massachusetts; Baptists fared better, only in that none of them were hanged. In 1651 Obadiah Holmes was "well whipped" in Boston for preaching the gospel in a private house, and John Clarke was imprisoned and fined for the same offense. In 1668, Thomas Goold and others were imprisoned by the General Court for maintaining a Baptist meeting. In March, 1680, by order of the same Court, the doors of the meeting-house of the First Baptist Church of Boston were nailed up. In 1691 Plymouth, Massachusetts Bay, and Maine, were consolidated into the one colony of Massachusetts, with a new charter that promised liberty of conscience to all Christians except Papists. In 1728 an Exemption Act relieved from taxation Baptists and Quakers, but complete religious liberty was not established until 1833. In Virginia a law of 1618 ordered that everybody should go to church "or lie neck and heels that night and be slave to the colony the following week." Baptists and Methodists suffered severely throughout the colonial period. A series of statutes was passed from 1776 to 1785, largely through the influence of James Madison and Thomas Jefferson, which gave religious liberty to the people of all faiths. Patrick Henry, though he did not favor persecution, was on the side of the Established Church, which he would have maintained. The adoption of the first amendment to the Federal Constitution, guaranteeing religious equality through-

out the sphere of Federal jurisdiction was followed by the insertion of a like provision into all the State constitutions.

88. French Infidelity and Spiritual Decline

Following the great revivals came a spiritual decline throughout the colonies, as marked as the awakening had been. In part this was a natural reaction from the prolonged religious excitement of the revivals. The disorganization, confusion, and poverty caused by the war of Revolution may also be admitted to have been a partial cause. But probably the most potent factor was the spread of deism. Our relations with France were very close during the Revolution; many of our leading statesmen resided there for a time and became infected with the infidelity then prevalent. Men like Thomas Jefferson, Benjamin Franklin, and Thomas Paine, as well as a multitude of smaller lights, adopted deistic principles and more or less actively taught them. The works of English deists were widely circulated, and enormous editions of Paine's "Age of Reason" were sold or given away. Infidelity became an infection like smallpox—it was in the air, and devastated whole communities. Clubs of young men formed ostensibly for political purposes became headquarters of infidelity, until to be a patriot and to reject the Christian religion were in the minds of many synonymous terms.

No man did more to change this state of things

than Timothy Dwight, who became president of Yale College in 1795. There was hardly a professing Christian among its students; many of the professors were infidels. He invited men to come to him with their difficulties and objections, and when he had given them a full hearing he preached a series of sermons, in which he demolished the objections to Christianity and so set forth the evidence in behalf of the revelation of truth made in the Scriptures that there was an immediate and powerful revival in the college. The greater part of the students and faculty were converted, and Yale has ever since been a stronghold of Christianity. The revival spread to other colleges, and in the course of a few years the higher schools of the United States were completely transformed in character, and have never entirely lost the stamp that was then impressed on them. The revival was not confined to the schools, but extended to the churches, first of Connecticut, then to other States, until the movement became general and endured for about a decade, when its fervor gradually declined.

Bibliography

The only difficulty is an embarrassment of riches. The "American Church History Series" may be strongly commended for continuous reading in connection with this and the two following chapters (Scribners, 13 vols., $2 each). Doyle, *English Colonies in America* (5 vols., Holt, $3.50) is a mine

of information about most of the topics of this chapter. Prescott's *Conquest of Mexico,* and Parkman's works, especially *The Jesuits in North America* are valuable for the early period of settlement. Brown's *Pilgrim Fathers of New England* (N. Y., 1896) is popular but accurate. Dunning's *Congregationalists in America* (N. Y., 1894) and Walker's *Creeds and Platforms of Congregationalism* (Scribners, $3.50) are worthy of high commendation. Hallowell's *Quaker Invasion of Massachusetts* tells a convincing story of that episode (Houghton, $1.25), and Briggs's *American Presbyterianism* (Scribners, $3) gives new light from documentary sources on the early days of a great church. Burrage's *History of the Baptists in New England* (A. B. P. S., 50c.), and Vedder's *History of the Baptists of the Middle States* (*ibid.,* 50c.) will be found to be sufficiently full and accurate on this early period. If further literature is desired, large bibliographies of each denomination are given in the volumes of the "American Church History Series."

The Quiz

What did the popes hope to do in America? Were Protestants also moved by religious motives? What is meant by "providential allotment"? If the English had followed parallels of latitude, what would have happened? Where and when was the religious character of this continent decided? What

country took the lead in colonization? Where were her colonies planted? Where were the French colonies? How extensive were they? Where was the earliest Protestant settlement? Where was the next? Whose was the third? Who settled New Jersey? Pennsylvania? What was the Puritan ideal of the State? Was it workable? Why not? What was the "Half-way" covenant? How did it result? Were Friends and Puritans agreed about religion? Why did the Puritans persecute the Friends? How? What ended the persecution? Why did they not become strong in New England? Was there religious liberty in Penn's colony? Where did the Dutch Reformed Church begin? What did it do for education? What is its name now? What is the official name of the Presbyterian Church (North)? Who were active in establishing it? How did Princeton College originate? How did the German Reformed Church begin in this country? Are there other branches of the Reformed Church among us? Where was the Church of England established in America? What was the character of its ministers? How did they conduct themselves during the Revolution? Where did the Lutheran Church begin? Who was the great leader? Were the Lutherans patriots? Where was the first Baptist church in America formed? Where were other early churches established? What was their first Association? Who were the first Methodists in America? Who was a great evangelist of the

early period? How did Wesley bear himself toward the colonists? How was the Church reorganized? Where were the early Moravian colonies established? Who was David Zeisberger? Describe his work among the Indians. What great service did he do his country? How and where did the Great Awakening begin? Who else was instrumental in promoting it? What was its effect on the churches? Were the revivals generally approved? Were there any evils connected with them? Which has been most permanent, the good or the evil? Which colony gave complete religious liberty? How were Baptists treated in New England? In Virginia? When was religious liberty established in Massachusetts? In Virginia? What led to its universal prevalence in the United States? Why should there have been a religious decline about 1800? Was it general? Who turned the tide and how did he do it? How general was the reaction?

CHAPTER VIII

PERIOD OF RAPID PROGRESS—EVANGELISM AND MISSIONS

89. Settlement of the West

The great westward movement of population began as early as 1748, with the formation of the Ohio Land Company; but it was not until 1794, and the settlement of the Western Reserve that the movement became marked. The first settlements had been pushed beyond the Alleghanies long before this, and the first churches had been organized. Baptists and Methodists were foremost in this early evangelizing of the new regions. Baptist churches were formed in Tennessee from 1765; in Kentucky as early as 1782; in Ohio not later than 1790. In Illinois, Baptists from Kentucky were the first settlers, and the first church in the territory was organized by them in 1796. By 1800 there were fully half a million white people living beyond the Alleghanies. The Louisiana Purchase of 1803 added one million one hundred and seventy-one thousand nine hundred and thirty-one square miles to the national domain, and a great tide of immigration began to pour into the central valley of the Mississippi. Up to 1850 this immigration was of persons of native birth—merely a change of domicile from

the East to the Middle West; since 1850 a large influx of foreign-born peoples has greatly altered the character of this region. The development of the greater West beyond the Mississippi, won in the Mexican War, though it had begun by 1850, was not seriously undertaken until after the Civil War.

90. Rise of Home Missions

The chief agent in the early evangelizing of this new region was the "pioneer preacher," often an independent laborer, sometimes sent out by the nearest local society. The need was soon felt in all denominations of some systematic prosecution of this work by a general society. The first was the American Home Mission Society, formed in 1826 as an undenominational body, but largely supported and directed by Congregationalists, and in late years frankly denominational. Soon all the denominations either formed similar societies or organized Boards that fulfil the same purpose. The American Baptist Home Mission Society was organized in 1832. At the beginning, partly because of their limited means, the work of these bodies was purely missionary, the support of evangelists and pastors in the new region. As the work developed and income increased, to this was added the establishment of schools and the building of churches. At first the missions were to English-speaking people alone; as immigration brought to the West vast numbers of foreigners, the

scope of the work was enlarged, until in some cases more than twenty different nationalities are evangelized by a single society.

91. Beginning of Foreign Missions

In 1810 some students of Andover Theological Seminary addressed a letter to the Massachusetts General Association (Congregational), notifying that body of their wish to become missionaries to the heathen. Some of these young men had been students at Williams College, where a missionary society had been maintained since 1806. The result of this appeal was the formation of the American Board of Commissioners for Foreign Missions (June 28), and the sending out of five of these young men in February, 1812. Two of these missionaries, Adoniram Judson and Luther Rice, together with Mrs. Judson, became convinced that the baptism of believers only is enjoined or authorized in the New Testament, and shortly after their arrival at Calcutta they were baptized by the English Baptist missionaries there. Mr. Rice returned to America to interest the Baptist churches in the support of the mission they had gone to establish, and visited many churches in a tour of some months. Not only were local societies formed in many places, but at length a convention was called that organized the General Baptist Convention in the United States for Foreign Missions. The Methodist Episcopal Church was the next to establish a missionary society, in 1819;

and societies or Boards were formed in all denominations during the next two decades.

92. The Progress of Organization

From this beginning, by a natural progression, followed most of the other religious organizations of the American churches. There had been local societies for the circulation of the Scriptures from 1808 onward, but this great increase of missionary activity and a larger circulation of the Bible naturally went hand in hand. In 1816 the American Bible Society was formed in New York, and most of the local societies before existing became "branches" or auxiliaries of this national body. Some two thousand of these are now active in the work of Bible distribution; while the national society expends an income of half a million dollars yearly in the publication of a million and a half of copies of the Scriptures in more than twenty different languages. The idea of societies for the publication of tracts and general religious literature is cognate to that of missionary and Bible societies—in fact, all such agencies are missionary, in the best sense of that term. Two types of these societies are found in America: First, the denominational. The Methodist Book Concern is the oldest of these, established in 1789, and the American Baptist Publication Society is next, begun in 1824 as the Baptist Tract Society. Most of the denominations have now their houses or Boards of publication. The

other type is the interdenominational society, of which the American Tract Society and American Sunday School Union (both 1825) are the principal examples. City missions were another legitimate and early application of the same principles. The Boston City Mission Society was begun in 1816, and is believed to be the first of its kind in the world. The New York City Mission was formed in 1825. Both of these were interdenominational societies, but the first was mainly Congregational and the second Presbyterian. In later years most denominations have established separate societies for city missions, as for home and foreign.

93. Rise and Progress of Sunday-schools

Though Robert Raikes is called the founder of Sunday-schools, he did not found the Sunday-school. His schools were day-schools held on Sunday, and taught by paid teachers. In 1783 William Fox, a Baptist layman, started a week-day school for the teaching of the Bible. Later he adopted from Raikes the idea of holding the school on Sunday, gave up his business and spent forty years in promoting such schools. In 1785 he secured the formation of a "Society for Promoting Sunday-schools throughout the British Dominions." Some schools of the Raikes type were established in America, from 1791 onward, but the first real Sunday-school, in which religious instruction held the exclusive place and was given by volunteer teachers,

seems to have been begun by the Second Baptist Church of Baltimore, in 1804. In 1815 some Presbyterians in Philadelphia began another on the same model, and shortly after the First Baptist Church of Philadelphia did the same. From this time the movement spread rapidly to all the principal cities of the Union. From 1825 the growth of Sunday-schools was amazing. It is impossible to overestimate the influence of this work on the progress of Christianity in America: it has been one of the chief means of promoting increase of membership by securing the conversion of children; it has been of equal value in church extension; it has become the principal means of religious teaching, almost superseding all forms of catechetical and home instruction. That this is not in all respects a change for the better is urged by some and may be admitted to be true, but the fault cannot fairly be charged to the Sunday-school. There was great opposition to Sunday-schools in these earlier decades of their progress which may have retarded their growth, but did not and could not prevent it.

94. The Unitarians

In this general current of evangelical progress there were some eddies or counter-currents. The most important of these was the Unitarian movement in New England, the natural result of causes that we have seen at work in the later development of Puritanism. At first Unitarianism was sporadic: a

minister here and there was known or believed to hold unorthodox views of the person of Christ; then congregations abandoned the orthodox belief. The first to do this openly was King's Chapel, Boston, which had belonged to the Church of England, but having no available minister appointed Mr. James Freeman to read the liturgy. Some revision was necessary, after the Revolution, and references to the Trinity were omitted (1785). No bishop would ordain Freeman after that, so he received lay ordination. Progress of Unitarian views in the Congregational churches was rapid, and by 1800 there was no orthodox minister, and but one orthodox congregation remaining in Boston. The election of Rev. Henry Ware as Hollis Professor of Divinity in Harvard College brought about an open breach. He was known to be a Unitarian, and the conditions of the chair were that its incumbent should always be "of sound and orthodox principles." In no long time the majority of the faculty and overseers became Unitarians.

The year 1815, when the orthodox ministers refused longer to exchange pulpits with the Unitarian, is generally regarded as the time of definite separation. The "Dedham case" hastened the separation and left the orthodox with a grievance. The orthodox majority of the Dedham church withdrew from the Unitarian minority, but the latter were supported by the majority of the voters in the parish. The orthodox brought suit for the recovery of the

property, but the Supreme Court of Massachusetts decided that "when the majority of the members of a Congregational church shall separate from the minority of the parish, the members who remain, although the minority, constitute the church in such parish, and retain the rights and property thereto." The results were disastrous to the Congregational denomination in New England, nearly half the churches becoming Unitarian and retaining the property. Having lost control of their chief educational institution, the theological seminary at Andover was established, to give orthodox instruction to the ministry. The Baptist and Methodist churches of New England suffered very little from the Unitarian defection.

95. Universalism

In 1770, John Murray came to America and began preaching the universal salvation of men. He started from the premises of Calvinism and the Anselmic doctrine of the atonement, and taught that atonement is as universal as sin; and since Christ has paid the debt of sin for all men, therefore all men must ultimately be saved. The salvation of the individual consists in the perception and acceptance of this fact. As Anselm's theory was generally preached in New England, this teaching seemed to many to be a legitimate conclusion from it, and was on that ground widely accepted. The first society of avowed Universalists was formed in Gloucester,

Mass., in 1779, and Murray became its pastor; later he was pastor of a Universalist church in Boston. Elhanan Winchester, who in 1780 became pastor of the First Baptist Church of Philadelphia, began an independent Universalist movement. He preached the form of Universalism known as "restorationism," which has had occasional advocates since the time of Origen. A schism was caused in the church, and in 1781 a Universalist society was formed. A new type of Universalism was introduced by Hosea Ballou (1771-1852), who was from 1817 pastor of the second society of Boston. He had a very imperfect education, but rare gifts for controversy and organization. He taught the immediate salvation of all men at death, with the total denial of future punishment. Such teaching was felt, even by his followers, to obliterate all distinctions of character and nullify all the sanctions of morality as well as to necessitate an impossible exegesis of Scripture; and gradually Universalists have returned to the more rational and Scriptural doctrine of their earlier teachers, which made a place for future retribution and maintained fundamental moral distinctions, but held to the ultimate salvation of all.

96. Beginning of Schisms—Bible Society

This was a period remarkable for the controversies between certain religious denominations of America and of schisms within them. Sectarian spirit ran high, and controversy was exceedingly

bitter. Difficulty arose in the American Bible Society in 1835, in consequence of a refusal by the society to aid in circulating a version made by Doctor Judson in Burmese, which rendered *baptizo* and its cognates by words signifying "dip" or "immerse." This led to the formation, in 1837, of the American and Foreign Bible Society. A further controversy in that body, as to the propriety of making a new English version, in which all words should be correctly translated, caused the organization of the American Bible Union, in 1850. Another disruption of the American Bible Society occurred in 1847, on revising the English text; it was finally voted to circulate only the text of 1611. To this decision the society strictly adhered until a few years ago, when the constitution was so amended as to permit the circulation of the American Standard Revision.

97. Schism Among the Friends

Elias Hicks, a Long Island preacher among the meetings of the Friends in several States, and greatly esteemed for his piety and eloquence, was charged with teaching a Unitarian doctrine of the person of Christ and the atonement. He retorted that he taught precisely what Fox had held, and what for a century was recognized as the original theology of the Friends, from which some were now departing. A separation between the two parties took place at the Philadelphia Yearly Meeting, in

1827. Many of the Hicksites belong to that branch as the more liberal of the two, believing that theological orthodoxy should not be made a test of Christian fellowship. Two other schisms have occurred among the Friends: the Wilburites originated as a separate body in 1845, and are the extreme conservative wing; the Primitive Friends who originated in Philadelphia, seem to hold identical views with the Wilburites, but will not have fellowship with them, for reasons that only a Friend can comprehend. In recent years the Hicksites have rapidly increased in the Middle West, and have adopted most of the usages of the other denominations: a "worldly" dress, paid ministers, musical instruments, and the like.

98. Schism Among the Presbyterians

In 1801 the Presbyterians and Congregationalists adopted a "plan of union" regarding the formation of new churches in the West, the terms of which were that a Congregational church might call a Presbyterian pastor, or vice versa, without the denominational relations of the church being disturbed. In practice this plan favored the growth of Presbyterians, but brought into their ministry many who were not in full sympathy with Presbyterian doctrine or polity. In process of time much friction occurred, which resulted in a series of trials for heresy. Drs. Albert Barnes, George Duffield, and Lyman Beecher were among those prosecuted, and

though all the trials resulted in acquittal, the proceedings were most aggravating to the New School clergy, as they were now called. During much of this time there had been a majority of the New School in the General Assembly, but in 1837 the Old School had a majority and used their power so aggressively as to provoke an immediate withdrawal of the New School ministers and churches, and the establishment of a new denomination. Over five hundred churches joined the new body at once, and it continued to increase rapidly in numbers and influence.

99. The Anti-slavery Agitation and Resulting Schisms

There was always a strong anti-slavery sentiment in the United States, and in the earlier years of the Union many of the leading men of the South wished the abolition of slavery. When William Lloyd Garrison began the publication of his "Liberator," in 1831, demanding immediate emancipation without compensation to owners, there was an intense feeling soon aroused, among the opponents and the defenders of slavery alike. Schisms in most of the denominations that were strong in both sections resulted. In the Methodist Episcopal Church a division was caused by the general conference requesting Bishop Andrews (who had become a slave-owner by inheritance and marriage, and that in a State whose laws forbade him to free them) to "desist from the exercise of his office so long as this impedi-

ment remains." The Southern Methodists withdrew and formed a general conference in the same year (1844). The controversy assumed an acute stage in 1840 among the Baptists and led to their division in 1844, when the Southern Baptist Convention was formed, and the general convention was reincorporated and changed into the American Baptist Missionary Union. The Presbyterians of both kinds suffered a similar division: the New School was disrupted in 1857, the Southern members forming the United Synod of the Presbyterian Church; while the Old School body remained one until the beginning of the Civil War, in 1861, when the Presbyterian Church in the Southern States was formed. Though there were some warm controversies in the Protestant Episcopal Church, all disunion was averted, except that, during the Civil War, the Northern and Southern dioceses were compelled to act separately. Had secession become an accomplished fact, doubtless a new Episcopal Church commensurate with the Confederate States of America would have followed.

100. The Origin of the Disciples

Thomas Campbell, a minister of the Seceder Church of Scotland, came to this country in 1807, found membership in the Presbytery of Pittsburgh, and soon after formed the Christian Association of Washington, Pa. His object was a union of all Christians; the result was a new denomination.

It was not the only time that a movement to abolish sectarianism ended in adding another sect. He was joined by his son, Alexander Campbell, an abler and bolder man than his father. Refused admission to the Pittsburgh Presbytery, on the ground that they were not a church, the Campbells were later baptized by a local Baptist preacher, organized a church, and were admitted to the Redstone Association, afterward joining the Mahoning Association of Ohio. Alexander began to preach doctrines that were not generally approved by Baptists, and with others announced that a reformation was beginning that should restore things to the apostolic model. Rev. Walter Scott, formerly a Presbyterian of Pittsburgh, had become an evangelist in Western Pennsylvania, and agreed with Campbell that baptism is enjoined in the New Testament for the formal remission of sins. He actually baptized men, on their mere profession of faith " for the remission of sins," and soon Campbell adopted the practice from him. At about the same time Barton W. Stone, a successful evangelist in Kentucky and Southern Ohio, came to hold similar views. These different elements gradually coalesced and formed a new denomination. The Baptist churches generally withdrew fellowship from them. Many of the churches refused to be known by any other name than " Christian "; others called themselves " Disciples of Christ," which for convenience is often shortened into " Disciples." In recent years the dif-

ferences between them and Baptists in some parts of the country have been less marked, and there have been propositions for the reunion of the two bodies. In the Southwest the opposition is as violent as ever, however, and no speedy reunion there seems possible.

101. The Mormon Delusion

Three men bore the chief part in the founding of Mormonism, one of them quite involuntarily. The first was Rev. Solomon Spaulding, a Presbyterian minister, who about 1812 wrote a romance on the supposed adventures of the American aborigines, called the "Manuscript Found." Its literary merit was slight, and he was unable to get it published. The manuscript, after lying about several years in a Pittsburgh printing office, disappeared. The second man was Sidney Rigdon, a printer in the office aforesaid, who had the opportunity to acquire this supposedly worthless manuscript, and undoubtedly did so. He was baptized in 1817 and became pastor of the First Baptist Church of Pittsburgh in 1822, and a year later was deposed from the ministry for teaching baptismal regeneration and other errors. He joined the Campbell-Scott "Reformation," and became pastor of a Disciple church at Kirkland, Ohio. But the Disciples were not sufficiently radical and "scriptural" for him. He conceived the idea of forming a new church, and worked over the old Spaulding manuscript, clumsily introducing Dis-

ciple and other ideas into the original narrative. But he needed a confederate, or lacked the courage to begin the movement himself. The third man was Joseph Smith, a man of little education and less character, who pretended to "discover" golden plates in a hill near Palmyra, N. Y., containing a new revelation. He proceeded to "translate" these plates, and the result (the Spaulding-Rigdon manuscript, with certain "improvements" of his own) was published in 1830 as the "Book of Mormon."

At first, Mormonism differed from the Campbell-Scott Reformation only in a more literal conformity to the Bible: speaking with tongues, working of miracles, frequent visitations of angels, special gifts of revelation and inspiration, twelve apostles, prophets *ad libitum*, two orders of the priesthood, and other fantastic ideas. In 1831 a small church that had been organized in the town of Manchester, N. Y., removed to Kirtland, where they were at first called simply "The Church of Christ," but in 1834 the words "of Latter Day Saints" were added. Owing to the growing feeling against them, they removed in 1838 to Nauvoo, Ill., where Smith received in 1843 his revelation about "spiritual marriage," on which the practice of polygamy was founded. It was not made public, but disclosed to a few of the leaders, and only published in 1852 by Brigham Young; on which account one section of the Mormons refused to accept it as genuine, and formed the "Reorganized Church of Jesus Christ

of Latter-day Saints," which has consistently opposed polygamy. Joseph Smith was killed in a riot at Nauvoo in 1844; Rigdon was beaten by Young in a contest for the leadership, and withdrew from the church; and Young led the greater part of the church to Utah, where they began to establish themselves in 1847, and have since greatly increased. Polygamy was formally abandoned by them in 1890, but there is good reason to believe that it is still approved by the apostles and secretly practised by many.

102. Progress of Evangelical Religion

In spite of these unfavorable circumstances, the half-century preceding the Civil War was a period of unexampled religious growth, in which every evangelical denomination participated. It was a period remarkable for several great waves of revival that swept over the country, some of which were hardly less extensive and powerful than the Great Awakening of the preceding century. The first of these began in 1815 and extended to about 1825; and it was so fruitful of conversions that in the decade from 1820 to 1830 perhaps the greatest proportional advance was made in the history of American churches. Between 1800 and 1830 the Congregationalists doubled their membership, the Baptists increased threefold, the Methodists fourfold, and the Presbyterians sevenfold. Another great revival followed the panic year of 1857, not confined to

any locality or denomination. Half a million are said to have been converted in a year. In 1800 there was one member of a Christian church to every fourteen of the population, while in 1850 there was one member for every six. The great tide of immigration from abroad had not yet begun, the population was nearly homogeneous, and the progress indicated by these numerical results means progress by actual conversion of the irreligious and indifferent in every community.

103. The Y. M. C. A.

In addition to the churches, some other agencies were engaged in the work of soul-saving and training. One of the most important of these, and one of the earliest in the field, was the Young Men's Christian Association. The first society of this kind was formed in London, in 1844, by George Williams, a young clerk, who induced some of his fellows to join him in establishing a society for the moral and social benefit of young men. In December, 1851, similar societies were formed in Boston and Montreal, and rapidly extended over the continent. The associations have been of incalculable value in the large towns. In recent years their methods have been extended and narrowed to meet the needs of special classes; for example, railway employees, college students, soldiers, and sailors. Similar associations for young women were begun in 1886, and a boys' department was formed in 1869. Almost every

year sees some new extension of the Association work and an advance in its efficiency, due to wider experience and better facilities. It has sometimes been objected to it that it is a rival to the churches, but a wiser view is that it is a supplement to the churches.

Bibliography

Once more the volumes of the "American Church History Series," with their bibliographies, must be commended to those who would make careful research into any of the subjects suggested by this chapter. Dorchester's *Christianity in the United States* (Philips & Hunt, $3.50) contains a great store of materials. McMaster's *History of the People of the United States* throws many bright side-lights on the progress of Christianity (6 vols. of eight completed, Appleton, $2.50 each). Certain biographies cover this period and should by all means be consulted, and if possible read: *William Ellery Channing* (Centenary ed., Boston, 1880); Frothingham's *Theodore Parker* (Boston, 1874); Richardson, *Memoirs of Alexander Campbell* (2 vols., St. Louis, 1868); *Autobiography of Charles G. Finney* (Barnes, $1.25); *William Lloyd Garrison,* by his sons (N. Y., 4 vols., 1889); Crook's *Bishop Simpson* (Harper's, $2.50). There is a large literature of the single subject of Mormonism. One of the best books in Linn's *Story of the Mormons* (Macmillan, $4); more polemic is Folk's *Mormon*

Monster (Revell, 1900). A cheap but reliable work is *The Mormons and Their Bible,* Rev. M. T. Lamb (The Am. Bap. Pub. Soc., 1901, 25 cents net). For the founder, see the biography by George Q. Cannon, a Mormon (Salt Lake City, 1888) and a psychologic study of the *Founder of Mormonism,* by Riley (Dodd, Mead & Co., 1902, $1.50). Of course the *Book of Mormon* and the *Doctrines and Covenants* (Salt Lake City, several editions) should be the basis of all serious study of this religion.

The Quiz

When did the Western movement begin? At what time did it become a marked tendency? Who first preached the gospel in this region? What was the character of the new population of the West? When and where were the first home mission societies formed? Were these national? Why were national societies necessary? What do you mean by "home missions"? How was the first foreign missionary society formed? How did Baptists come to have such a society? What denomination formed the next? How early were Bible societies formed? Tract societies? When were the first city mission societies organized? Are all such agencies truly missionary? What kind of schools did Robert Raikes establish? How did they differ from our Sunday-schools? Where were the first real Sunday-schools begun? Were they generally approved? Have they been effective? How? Where was the first

Unitarian church in America? How did it become such? What causes led to Unitarianism in New England? What brought about the breach? When did the separation between Unitarians and orthodox become final? What was the Dedham case? Was the decision of the court just? Why was Andover Theological Seminary founded? Who was the first preacher of Universalism in America? What form of the doctrine did he hold? Who was another early preacher? What did Hosea Ballou teach? What do Universalists now hold? What caused the schism in the American Bible Society? What other societies resulted? What versions does the original society now circulate? Who was Elias Hicks? What are the Hicksites? What other schisms among the Friends? Do they maintain their peculiar customs? What was the "plan of union"? How did it work? What resulted among the Presbyterians? When and why was the denomination divided? When and why did the anti-slavery controversy become intense? How did the schism among the Methodists come about? When were the Baptists divided? The Presbyterians? What was the effect on the Episcopal Church? Who were the Campbells? What helpers did they have in the "Reformation"? Who originated the practice of baptizing for the remission of sins? What names do the followers of Campbell bear? Who were the three founders of Mormonism? How did Spaulding help? Did he mean to assist such a movement? What did

Rigdon contribute? What part did Joseph Smith take? What is the name of the Mormon Church? Where are they strongest? Is polygamy practised among them to-day? What characterized the first half of the last century in America? What was the most rapid growth of Christian churches? When did some of the great revivals occur? What did these gains in numbers signify? Who founded the first Y. M. C. A.? Where were the first societies in America formed? How extensive has the work become? What is your opinion of it? On what grounds do you base your opinion?

CHAPTER IX

THE LAST HALF-CENTURY

104. Romanism in the United States

While the Roman Church was the first to get a foothold on the American continent, there were probably not more than twenty-five thousand Roman Catholics in the colonies at the outbreak of the Revolution. They took an honorable part in the struggle for freedom, in recognition of which the penal laws against Catholics were repealed in most of the colonies toward the close of the war. Until 1790 American Catholics were under the supervision of the Vicar Apostolic of London, but in that year John Carroll was consecrated bishop *in partibus*. The Church in America has remained missionary until the present time, but by the decision of Pope Pius X, was constituted an independent Church in 1908. The first Synod was held at Baltimore, in 1791, at which twenty ecclesiastics were present, representing five nationalities.

The census of 1850 showed that there were then in the United States two million two hundred and forty-four thousand six hundred and forty-eight persons of foreign birth, of whom more than half must have been Catholics. The great immigration from abroad began after that date, and has been

overwhelmingly Catholic. The official statistics show that up to 1890, there had been thirteen million Romanists added to our population. If, therefore, the Roman Church had merely held its own during that forty years, there should have been at least fourteen million adherents of that Church in 1890. The careful religious census taken during that year showed that there were actually six million two hundred and fifty-seven thousand eight hundred and seventy-one, including all persons baptized into that Church. Without taking account of increase of the Catholic population—among whom the birthrate is known to be higher than in the remaining population—there was a loss of more than half of those that had been added to the Church by immigration during this period.

The following are some of the features, both encouraging and discouraging, of the problem presented by this great growth of the Roman Church: (1) It is a growth almost wholly by immigration. There is no evidence that the Church has made any impression on the native population. (2) The second and third generations of even this immigrating Roman population are largely lost to the Church. This is the secret of the desperate efforts made in recent years for the establishment of parochial schools and the division of the public school fund. (3) There is serious danger that those thus lost to the Roman Church may fall into atheism or practical irreligion, as in France and Italy. (4) The

political solidarity of Romanism has given it a weight disproportionate to its real strength. No effort should be spared to break up the "Catholic vote." (5) The character of the Roman system, the aims of its hierarchy, and the almost unlimited authority of the pope, might make it impossible, at some crisis in our history, to remain a good Catholic and a loyal citizen, as happened in the England of Elizabeth. In case of such conflict between Church and State, the majority of Catholics, it is to be presumed, would choose to be loyal to their Church. With the progress of enlightenment among Catholics, this danger will become less.

105. The Protestant Episcopal Church

Next to the rapid growth of Romanism during the last half-century, the most striking phenomenon in American Christianity has been the advance of the Protestant Episcopal Church, which grew from eighty-nine thousand to seven hundred thousand communicants. Great changes have also taken place within the Church, which a half-century ago was far more evangelical than now. With every decade it has become more sharply differentiated from the other forms of Christianity, and becoming more "Catholic" in theory has become more sectarian in fact. This transformation began just before the Oxford movement, but was greatly accelerated by the Catholic revival in England. This rapid growth —about twice the rate of the population—is not due

to the greater evangelizing efficiency of this Church, but to social reasons; and has been marked, not by the conversion of the irreligious, but by the corresponding weakening of the other Churches. The Episcopal Church, to a great extent is, and to a still greater extent affects to be, the Church of the rich and fashionable; therefore, people who desire to be thought fashionable or rich, who have strong social aspirations and are little troubled with religious convictions, naturally gravitate toward that Church. The second and third generations of families that acquire wealth among Presbyterians, Methodists, Baptists, and Friends, are almost invariably found in the Episcopal Church.

106. The Reformed Episcopal Church

The irresistible tendency to Catholicism in the Church ultimately produced a schism. The unhindered growth of ritualism scandalized many ministers and laymen of evangelical convictions. The condemnation of Rev. Stephen H. Tyng, Jr., in 1867, showed clearly that the Catholic party had the upper hand, and meant to enforce their ideas of the Church. The technical ground of the condemnation was that Tyng had preached in another clergyman's parish without obtaining the latter's consent, which was forbidden by a canon; the real ground was that he had preached in a Methodist church. In 1873, Bishop Cummins renounced his ministry and led in the organization of the Reformed Episcopal Church,

himself consecrating the first bishop elected, Rev. C. E. Cheney. In 1900, the new Church reported about ten thousand communicants. In 1874 the Protestant Episcopal Church passed a canon that set some limits to ritualism—forbidding the elevation of the host and all acts of adoration of the elements—which might possibly have prevented the schism, had it been done sooner.

107. The Invitation to Christian Unity

It was perhaps appropriate that the Church in which the latest schism had occurred should issue an address in 1886, to other Christians, exhorting them to Christian unity, and embodying four propositions as a tentative basis: the sole authority of the Scriptures, the Apostles' and Nicene Creeds as common symbols, the two sacraments duly administered, and the historic episcopate locally adapted to the needs of the nations. As this was approved by the English bishops, it became known as "the Chicago-Lambeth quadrilateral." No Christian body made any serious response to this invitation, though it was much discussed by individuals, because what it really proposed was not union but absorption. Every Christian denomination is ready to receive all who will abandon their own doctrine and polity and conform to its principles, and merely to propose this is not to take a step toward Christian unity, but to make the whole subject appear in a ridiculous light. If "the United Church of

the United States" ever ceases to be a dream and becomes a fact, it will not be by one church swallowing up all the rest.

108. The Presbyterian Reunion

In the meantime, without any proclamation to all Christendom, another religious body had been taking a practical step toward Christian union. Soon after the close of the Civil War, the sentiment in favor of the reunion of Old School and New School Presbyterians grew rapidly. In 1866 both General Assemblies received memorials from presbyteries on reunion, and a joint committee of conference was proposed and appointed. A plan of union was drafted, providing for reunion on the basis of the common standards, with certain added clauses defining the sense in which the standards should be held. This reopened the old controversy, and leading members of both bodies opposed the plan. An unofficial convention in 1867 recommended as the basis of reunion the "common standards pure and simple," and both assemblies adopted this recommendation in 1869. All of the presbyteries of the New School body, and all but thirteen of the Old School presbyteries, approved the reunion. The two assemblies met at Pittsburgh, November 12, 1869, declared the plan adopted and adjourned. The first General Assembly of the reunited church was held in Philadelphia, in May, 1870. A similar reunion in the South had occurred in 1865, constituting the

Presbyterian Church in the United States, commonly known as the Presbyterian Church South.

109. Later History of Presbyterianism

Since 1869 a plan of co-operation has been arranged between Northern and Southern Presbyterians, but organic union seems as far distant as ever. A plan of federation of several bodies that are Presbyterian in polity was proposed in 1894, but never adopted. A Pan-Presbyterian Congress, held in Edinburgh in 1877, and since repeated occasionally, has done something to promote unity of sentiment, but not unity of organization. After the reunion, the Northern Presbyterians were agitated for many years by proposals for the revision of the standards, which was only concluded by the adoption in 1893 of certain amendments to the Confession and a Declaratory Statement as to the sense in which the doctrine of decrees is to be held, and particularly asserting that "all dying in infancy are included in the election of grace." A series of heresy trials much agitated the Church during the last decade of the century. Prof. Charles A. Briggs, of the Union Theological Seminary, and Henry P. Smith, of the Lane Theological Seminary, were condemned and suspended from the ministry for heresy. Doctor Briggs entered the Episcopal Church, without resigning his chair, and the Union Seminary withdrew from connection with the Presbyterian Church. Doctor Smith joined a Congregational church and

became a professor in Amherst College. Later a prosecution of Professor A. C. McGiffert, also of the Union Seminary, was ended by his voluntary withdrawal and joining the Congregational denomination. Except for these internal difficulties, the Presbyterian Church has enjoyed great prosperity since the reunion, and increased greatly in numbers and wealth, and in consequence has vastly enlarged the scope of its educational and missionary operations.

110. Progress in Education

The most rapid period of educational development, measured by the founding of new institutions, was between 1850 and 1880, when two hundred and fifty-four schools of collegiate rank were established. The great mass of institutions of higher learning have owed their existence to private and denominational enterprise; but forty institutions reported in 1893 were supported by State or municipal funds, and few of the remainder had ever received any appropriation from public funds. In this voluntary establishment of such schools, America differs from every other nation. The State institutions are mainly found in the newer communities of the West. Provision for the training of ministers is commonly made in separate theological seminaries, few universities having divinity schools. By the year 1860 there had been fifty such schools established, and in 1893 the number had risen to one hundred and forty-

three. One curious anomaly in our educational system is that few theological schools have the power to confer degrees, so that degrees in theology are mostly conferred by colleges, which give no theological instruction. Theological degrees are, therefore, mostly honorary, and for that reason less esteemed than others. Secondary or academic instruction is less thoroughly provided for, and provision is less necessary, as the State supports high schools which give excellent secondary instruction. Few academies are adequately endowed or equipped.

The most marked progress in our educational system since 1880 has been the great increase of endowments. In the schools maintained by Baptists alone, endowments have increased from eleven to fifty million dollars, fully half of which is in productive funds. The increase of attendance has kept pace with equipment, and fifty thousand students are now annually enrolled in our American colleges. Students for the ministry increased in similar ratio: in 1870 there were eighty-three ministerial students to each million of the population, in 1900 there were one hundred and six.

III. Congregationalism and the New Theology

In 1852 the plan of union with Presbyterians was abrogated, and since that time Congregational churches have increased more rapidly in the West. In the last three decades the total number of

churches and members has more than doubled. A certain stir has been made in the churches by the so-called New Theology, the essential feature of which is the adoption of Schleiermacher's idea that the Christian consciousness is the final authority in religion. The doctrine upon which greatest stress is laid is the incarnation, and therefore a true theology must be Christo-centric; but it is Christ's person, not Christ's work, that is made the central truth. The New Theology became identified in the minds of most people with a doctrine of probation after death, for such as have had no true probation in this life, as infants, idiots, the heathen. This teaching became the occasion of a serious and prolonged controversy, owing to the refusal of the American Board of Commissioners to appoint to the foreign field certain missionary candidates who held this view. This was at length settled by the adoption of a rule that men ordained by Congregational councils should be presumed to be sufficiently orthodox in theology for missionary appointment. A similar controversy was provoked by the attempt to remove from his chair in the Andover Theological Seminary Professor Egbert C. Smyth, on the ground that he was teaching this doctrine. The attempt failed, but the seminary lost the confidence of the churches, and in recent years has had fewer students than there are members of the faculty. In 1908 it removed to Cambridge and was affiliated with Harvard University.

112. The Evangelical Alliance

The last fifty years have shown a great decrease in sectarian bitterness and strife. One of the first steps in this direction was the organization of the Evangelical Alliance in England, in 1845, and branches were speedily formed in other countries, including our own. The general conference was held in New York in 1873, and had a marked effect on the religious life of this country. It made the members of different denominations better acquainted with each other, and with each other's principles and methods. Half of the religious strife of the past has been due to ignorance of one another that has prevailed among Christians, and most of the other half to misunderstanding. Disappearance of controversy and greater readiness to engage in common enterprises for the progress of the kingdom of God followed the meetings of the alliance. In time it encouraged a strong sentiment in favor of Christian unity. The shame and scandal of a disunited Christendom has come to press more on the hearts and consciences of Christians. The census of 1890 showed the existence in this country not only of more than forty different denominations, but of numerous subdivisions in these: sixteen varieties of Lutherans; seventeen of Methodists; thirteen of Baptists; fifteen of Presbyterians; and so on. It was discovered that seventy sects might be reduced to four, without sacrifice of a principle or a distinctive name; and that by the exercise of a little tact

and charity still further reductions might be made, while ultimately all might be reduced to three or four, with no serious surrender or compromise of what is now held. It became impossible to resist the conclusion that it is not love of truth, but hatred of brethren that produced and maintains these divisions.

113. The Federation of Churches

But there will still remain an irreducible minimum of convictions that can neither be surrendered nor compromised; and these will stand as insuperable obstacles to organic Christian union until some Christians are convinced that they are wrong in maintaining their historic ideas—which is not likely to occur in the present generation, if ever. An organic union by surrender is therefore improbable, a union by compromise is not worth having. What then? Some means by which all Christians might unite in aggressive Christian work, and co-ordinate their present efforts, removing friction and jealousy, economizing resources, and preventing the existing duplication and waste, is possible and highly desirable—in a word, federation. A great convention in the interests of church federation was held in New York in November, 1905; and a second convention, representing thirty-one denominations, was held in December, 1908, in Philadelphia. But though there has been much eloquent speaking, and the formation of committees and the passage of sundry

resolutions, little of practical importance has yet been accomplished. It is a great advance, however, to have called the attention of Christians generally to the crying need of federation, and secured general assent to the principle; the rest will come with time and patience.

114. Progress in Missions

Since 1850 all denominations have engaged in this work with an energy and persistence that have no parallel in any age of the Christian history. And even though only a fraction of the Christian people have been seriously engaged in the work, wonders have been accomplished. The number of missionaries has increased from four hundred and thirty-eight to two thousand six hundred and ninety-five; and the number of converted heathen actually gathered into Christian churches, from forty-seven thousand two hundred and sixty-six to three hundred and ninety-eight thousand and ninety seven. The growth of the Student Volunteer Movement, from its beginning in 1886, has greatly stimulated the interest in foreign missions, has established mission-study classes in three hundred and nineteen educational institutions, and has added more than two thousand four hundred to the missionary workers on foreign fields. There has been proportional increase in the scope and fruitfulness of home and city missions, but data for the adequate presentation of results are not to be secured. We are too

near some of these things for full appreciation of their significance. Perhaps the most hopeful development of recent years is that nearly every denomination is engaged in devising some system for the instruction of its members in the history and principles of Christian missions, and for their training in systematic giving.

115. The Young People's Movement

One of the most remarkable features of the last half-century was the sudden and vast development of work among young people. The beginning of the Christian Endeavor Society as a local body in 1881, and its rapid spread among all denominations, was followed by the organization of young people's societies on denominational lines among Methodists and Baptists. The Epworth League became an exclusive and the Baptist Young People's Union an inclusive organization. Several million young people have been organized, and trained in these societies, and this new force has been directed into practical channels. Especial prominence is given among Baptists to education, and all effort is made to give these young Christians a better knowledge of the Scriptures and enlist them in the work of Christian missions. There are still great possibilities of development in this movement; even its leaders having as yet but half understood the force that they have evoked. The chief significance of the new movement is that it is the avowed purpose of all leaders

that these Christian young people are not to be separated from the churches, and taught to have different interests from others, but are to be constantly encouraged and urged to consider themselves an integral part of the churches, really and not nominally members of the body of Christ. Like the Sunday-schools earlier in the century, the young people's movement has had to contend with much suspicion and opposition, but it has vindicated its right to exist and to grow, and has already become one of the greatest agencies for the advancement of the church and the kingdom.

116. General Evangelical Progress

Of the other denominations there is little to record save a regular and gratifying progress. Only one burning question arose in the Methodist body during the last half-century—the retention of the itineracy. The term of possible service was lengthened several times, and the limit was finally removed, so that now a minister may be reappointed to the same field as often as the bishop shall decide that such appointment is for the best interest of the field and the church at large. A proposition to amend the discipline, so as no longer to specify certain worldly amusements as prohibited to members (card-playing, dancing, theater-going) has not yet found favor. Baptists were greatly troubled for a time by controversies concerning their Bible societies, but a special convention at Saratoga, in 1883,

effected a peaceful settlement of the questions involved. Other denominations have not experienced any internal troubles, but have gone on their way with ever-advancing power. At the close of the century, every third person of the total population of the United States, not including our recently acquired territory, was a professing member of some Christian church—an encouraging gain from the beginning of the century, when but one Christian to fourteen of the population was to be found. In this result of the labors of a single century there is abundant reason to thank God and press onward. The twentieth century must bestir itself if it is to surpass this achievement.

Bibliography

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on the various denominations in the best encyclopedias will often give the latest information available. The nearer we come to our own times the more laborious is the gathering of such material; there has not been time to embody much of it in books.

The Quiz

What was the strength of the Roman Church during the colonial period? What was its status? When did it become an independent Church? How many Catholic immigrants came to this country before 1890? How many members had the Catholic Church in that year? Is a church that loses half its membership in a generation very dangerous? How has the Catholic Church increased? Why does it oppose our public schools? What is a great danger in these losses? Why has this Church received so many favors? Can a Catholic be a good citizen? Can you give good reasons for your answer to the last question, whatever the answer may be? What Protestant Church made the most rapid progress during the last half-century? What is the explanation of that growth? How did the Oxford movement affect the Episcopal Church? What was the Tyng case? When and how was the Reformed Episcopal Church formed? Is it a strong body? What is the "Chicago-Lambeth quadrilateral"? What is its real significance? How did reunion of Presbyterians come about? When was it effected? Was

it complete? Has the Presbyterian creed been revised? What internal troubles has the Presbyterian church had in later years? When was there most rapid progress in education in America? How does the American system of higher education differ from the foreign? How have theological schools been established? What peculiar feature is there about degrees in theology? Are American colleges well endowed? Have students for the ministry decreased? What is meant by the New Theology? What is probation after death? What controversies were caused by this doctrine? When was the Evangelical Alliance formed? What has been its influence? What do you think about the sectarian divisions among Christians? How far are they necessary? What is the reason for them? Is organic union possible? What is meant by federation? How far has it progressed? What progress has been made in foreign missions in fifty years? Has there been progress in other missions? When did the young people's movement begin? What forms has it taken? How many has it influenced? How important do you believe it to be? Has there been general progress among the evangelical denominations in the past fifty years? What important change in the Methodist Church? What controversy among Baptists has been settled? What proportion of the people of the United States are Christians?

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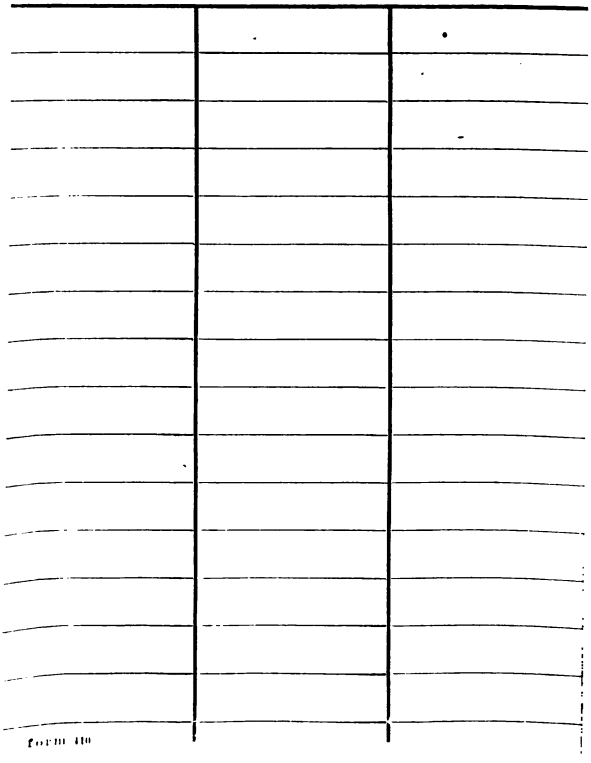

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